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A GROUP OF UGANDA PHOTOGRAPHS.

1. The Rev. R. P. Ashe and Native Teachers and Boys at Nassa.
2. A Church Collection.
3. The King's Wives.

THE  
MISSIONARY REVIEW OF THE WORLD.\*

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SPIRITUAL MOVEMENTS OF THE HALF CENTURY.—  
INDEPENDENT MISSIONS.

BY THE EDITOR-IN-CHIEF.

“O GOD, I BELONG TO THEE!”

Wendell Phillips was recognized as perhaps, in his day, the foremost of American orators. There was especially noticeable about him a marked *ethical momentum*. No other word so well expresses it. Momentum is the product of the mass of matter by the velocity of movement. When he spoke on great moral questions, he carried his auditor with him by an oratorical force, into which entered two grand elements: first, there was a noble, strong, weighty manhood back of the speech; and second, there was a rapid, onward movement in forcible argument and intense earnestness of emotion and lofty purpose, all facilitated by simplicity of diction and aptness of illustration.

This American Demosthenes had gone through the temptations, which a rich young man confronts, to early dissipation, and developed a great moral character, which must cause him ever remain one of the noblest figures in the history of New England.

An interesting fact is related of his early boyhood:

One day, after hearing Lyman Beecher preach, he repaired to his room, threw himself on the floor, and cried: “*O God, I belong to Thee!* Take what is Thine own. I ask this, that whenever a thing be wrong it may have no power of temptation over me, and whenever a thing be right it may take no courage to do it.”

“And,” observed Mr. Phillips in later years, “I have never found anything that imprest me as being wrong, exerting any temptation over me, nor has it required any courage on my part to do whatever I believed to be right.”

What a key to a human life! In that supreme hour his higher moral nature, with God’s help, subjugated his lower self; and for him,

\* This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change **d** or **ed** final to **t** when so pronounced, except when the **e** affects a preceding sound.—PUBLISHERS.

henceforth, there was no compromise with animal passion, carnal ambition, selfishness, cupidity, or any other debasing inclination; they were "suppliants at the feet of his soul."

The supreme motive to world-wide missions is found when any man or woman can say from the heart, "*O God, I belong to Thee!*" and no other impulse is proof against all worldly argument and temporary discouragement.

We are now, in the natural course of these careful tracings of the spiritual movements of our time, to look at some of those undertakings which aim at the rapid evangelization of the world, and for some reason have cut loose from the ordinary denominational and corporate methods. One of these—and there are many others operating in North Africa, South America, Korea, etc.—the China Inland Mission, stands out conspicuous, and is taken as an example of all, as it is, perhaps, entitled to outrank the rest, both from priority in time and scriptural simplicity of method. Its history has recently been put into a printed record, and we can safely commend its careful perusal to those who would more minutely look into one of the most romantic, heroic, and inspiring chapters which modern missions has added to the unfinished "Acts of the Apostles."\*

The history of this enterprise now spans a little more than a quarter century, and already its stations are scattered over an area continental in extent; its missionary force numbers nearly 700, with about 350 native helpers,—a total working force of about 1,000—last year reporting about 250 stations and outstations, over 5,200 communicants, and 18,000 adherents, having added 850 last year; 66 schools, with 880 pupils, and an income for the last reported year of nearly 170,000 dollars. Interdenominational from the first, and now international, it has given such ample scope for testing the practicability of the principles which underlie it and the methods which it advocates, that there is a certain obligation on us to examine candidly and carefully into its annals, that we may see if God is not behind it, teaching us all some great lessons.

Its founder, Rev. J. Hudson Taylor, himself asserts that "the firm belief in the plenary and verbal inspiration of GOD'S WORD lies behind the whole work; it is assumed that His promises mean exactly what they say, and that His commands are to be obeyed in the confidence that 'all things are possible to him that believeth.'" He adds: "a personal experience of more than forty years has growingly confirmed this confidence, and has shown us ever new directions in which to apply it. We were early led to trust the LORD to supply *pecuniary* needs in answer to prayer, and then to obtain, in the same way, *fellow workers* and *open doors*; but we did not learn, till later, what it is to '*abide in*' CHRIST, and to find *spiritual need* all met,

\* "Story of the China Inland Mission." Geraldine Guinness. F. H. Revell Co.



and *keeping power* through faith in Him. More recently the infilling and refilling with the HOLY SPIRIT has taken a place among us, as a mission, that it had not before; and we feel that we are still only beginning to apprehend what God can do through little bands of fully yielded, fully trusting, overflowing filled believers.

“Thus we have come to value missionary work, not merely for the sake of the heathen, but also as a spiritual education for the missionary, who, in the field learns, as never at home, to find CHRIST a living, bright reality; nor is the education confined to the missionary, but blesses also the beloved ones at home, who, having ‘nothing too precious for the LORD JESUS,’ have given up their dearest and best, and who share in their hundred-fold reward. Such prove that it is indeed ‘more blessed to give than to receive,’ and the whole church at home is not less blessed than the heathen abroad.”\*

This testimony of the founder of the China Inland Mission we give thus fully, because he is entitled to be heard in explanation of his own course, and in interpretation of the history inseparable from his personal convictions and endeavors. It will thus be seen at the outset, how emphatically the brief sentence which opens this article, may be written over this whole work: “O, God, I belong to Thee!”

God demands on the part of His true servants, a perfect and perpetual surrender unto Him, without reservation or limitation. We take Him, as He takes us, once and for all, or not at all. He will not consent to be made a liar by our disbelief, to be dishonored by our distrustful experiments, or to accept our self-offerings under any conditions as to service, or suffering, sphere of labor or length of time. We are to give ourselves to him beyond recall, and bear the covenant in constant remembrance. These conditions are not arbitrary or unreasonable. They are the necessary and indispensable requisites to a true consecration. God can not receive us, we can not become His, in any other way or on any other terms; and above all must such surrender prepare us for any large, spiritual, successful mission to a dying world.

This paper is not a biography of Mr. Taylor, hence we pass by much which is of the profoundest interest that we may dwell on the character of the mission work which he founded and his connection therewith.

In the autumn of 1860, Mr. Taylor came back to England, after seven years of absence in China, years of strange providential preparation for the great enterprise he was to launch. At this time no definite thought of attempting any such stupendous work as the evangelization of Inland China had yet entered his mind. To go even one hundred miles inland implied a long and perilous journey; and with one notable exception — that of Rev. Griffith John and Mr.

\* The italics and capitals are Mr. Taylor's.

A. Wylie—the far interior had never yet been penetrated with the Gospel.

But on the wall of Mr. Taylor's room hung a large map of China, and when his eye fell upon it, *eighteen populous provinces* stood out, in deep black, as all in a darkness that might be felt. And from that map he turned to the Book, which said "*Ye are the Light of the world ;*" and the question would recur constantly: There a midnight; here the Sun of Righteousness; how may that Sun be made to shine in that night? Mr. Taylor and his colleague, Mr. Gough, could not live without laying this whole matter before the Lord, and they found themselves on their knees pleading that somehow God would drive away that awful darkness by sending forth His light and His truth. In two of God's choice saints, Mr. and Mrs. Berger, a symphony of desire and prayer was found; Mr. Taylor's pen began to burn with his message, and by degrees the zeal of God more and more controlled him.

On the other hand, he could not but see that the church as a whole was slumbering while the world was dying. Dr. Duff's awful sentence: "We are playing at missions," seemed to describe only too aptly the trifling with the great problem of a world's redemption, which allows fifteen hundred millions of people to perish, three times a century, and two-thirds of the whole number without even knowing that Christ died for them! And after 1,800 years of Christian history, *eleven vast interior provinces of the Celestial Empire, had not one resident Protestant missionary.* In China alone, at least one-tenth of the whole race were dying without Christ, or even the opportunity of hearing the Gospel. He felt the conviction grow that some *new and special agency* for the evangelization of Inland China was needful, which should dare to trust God for both the open door into the heart of the Kingdom, and for the men and money to do the work.

A question now arose in his mind; God has given you light, and light means responsibility. You see the need clearly; why not go ahead and trust God to work out His designs through you? The thought had a grip on him and would not let go. It was early in the year 1865, when this conflict began to be intense in his soul, and unbelief was battling with faith, and self-distrust with confidence in God for the victory. Sleep almost fled from his eyes. The sense of blood guiltiness for the million a month who were dying in China, was both a load on his heart and a goad to his conscience. And on June 1st, at Mr. Berger's chapel, he appealed for intercession with God, that suitable men and means might be furnished for the evangelization of these destitute eleven provinces. But at this time Hudson Taylor had not got to the point of self-surrender as one of this new band—not to say as the leader.

An invitation from Mr. George Pearse, to rest for a few days at

Brighton, brought him to an unexpected crisis of decision. It was Sunday, June 25, 1865, and the church bells rang. But Mr. Taylor could not go to the place of public prayer, for the overwhelming shadow of China's need rested on him also, and he could not forget that, while these assemblies of disciples were gathered in their superb sanctuaries, rejoicing in their ample privileges, and heedless of the heathen, more than one thousand souls in China would pass into the unseen world, Christless. His agony of soul drove him from the house to the beach, where he could walk and talk with God, looking out on that wide sea which was the fitting symbol of the awful ocean of eternity, which was swallowing up all these vast millions while its unrippled calm was undisturbed by their doom.

On those sands, this humble man, alone with God met the *crisis of his life*. "God can give the men to go to China, and God can keep them there;" this was the voice that spoke to him that June morning. The decision was made: "Thou LORD shalt be responsible for them, and for me, too." The burden was gone. Hudson Taylor first gave himself to the Lord for China, and then asked for those who should go *with him*: twenty-four in all—two for each of the eleven provinces, and two more for Mongolia. On the margin of his Bible he at once wrote down this brief sentence, which remains the simple record of that momentous transaction with the God of the covenant:

*"Prayed for twenty-four willing, skillful laborers, at Brighton, June 25, 1865."*

Again we must take a leap over all the fascinating details of preparation, lest we delay too long. Mr. Taylor was at this time thirty-three years old—where his Lord was—as to age, when he went to the Calvary where he bore our sins. The plan of the China Inland Missions slowly took shape. It must be wholly *scriptural*, for otherwise *prayer* would lose its power to claim blessing. Let the plan be here outlined. The mission must be:

1. *Interdenominational*.—Catholic, evangelical, and so both inviting and embracing all sympathetic disciples who were willing to cooperate.

2. *Spiritual*.—No intellectual, social, personal accomplishments, no wealth, rank, position, could atone for the lack of a thoroughly spiritual type of character in the workers and the administrators. Educational advantages were not to be despised, but they must be supplemented by gifts and graces of the Spirit.

3. *Scriptural*.—Debt must never be incurred. No regular salaries could be pledged, for this implies an assured and definite income. Whatever God gave, would be used as given, for the work and the workers. Only those who were prepared to accept this basis would be accepted.

4. *Voluntary*.—Dependence both for men and women, and for means, must be on free-hearted self-offering and offerings of substance.

Appeals to be avoided as tending first to a dependence on human effort; second, to impulsive and unconsecrated giving; third, to diversion of attention from God as the supply of all need. Appeals to men dishonor God, and mislead men, for they imply that God is unduly dependent on human gifts. Hence it was determined to make no collections in connection with the mission meetings, but leave the hearer to contribute afterward as mature thought and prayer might dictate.

5. *Prayerful*.—Literally full of prayer. And the noontide hour, then given up to a household meeting, at the throne of grace, for China, and the Saturday afternoon larger meeting for the same purpose, set the key to the concert of prayer that for a quarter of a century has never failed.

In a word, this was felt to be the supreme need: "*to get God's man, in God's place, doing God's work in God's way, for God's glory.*" "God alone is sufficient for God's own work."

God seemed to say to Mr. Taylor as in an audible voice: "*I am going to open Inland China to the Gospel: if you will enter into My plea. I will use you for this work.*"

These were the days when conventions were beginning to be held for promotion of spiritual life, but the missionary appeal was seldom heard in them; and just now Mr. Taylor found himself in Perth at the annual conference. He himself had been a beloved fellow-worker of William Burns, and this happy link gave him access to the leaders of the conference; and he asked that he might say a few words for the Middle Kingdom and its needy provinces. "My dear sir," was the response, "it is quite out of the question; you surely misunderstand; *these meetings are for EDIFICATION!*" Persistence again prevailed, and Mr. Taylor got a chance—twenty minutes only—at the morning meeting. Doubly shy, because his native timidity was intensified by the reluctance of the permission given, he rose, stood silent a moment, unable to begin, and then quietly said: "*Let us pray.*" Five minutes of his twenty were taken up in getting boldness from God to use the other fifteen for China and China's Savior. That lifted the load, and he first told of a drowning Chinaman and the indifference of bystanders to his fate; then, like Nathan, applied his parable, and said: "Thou art the man!" And so Hudson Taylor began his convention work. And where is the conference that now would not welcome him?

As the days came when the actual bearing of the burdens of this new mission began to bow down the backs of those who had undertaken it, at times it seemed as though a horror of deep darkness was upon them. What if, after all, money were not forthcoming, and workers were there starving in Inland China, and the whole work became a by-word of derision and reproach! The last day of the

year, 1865, was set apart as a day of fasting and prayer. Each one of that little band of praying souls sought to keep in such close harmony with God, that the symphony of prayer might be music in His ear as well as their own. And as of Jacob at Peniel, it may be written: "AND HE BLESSED THEM THERE." So conspicuous was the blessing received *that day*, that December 31st has been for twenty-five years the annual prayer and praise feast of the mission both in China and at home.

From this point on, also the history of the China Inland Mission seems to us, who have watched its whole course with tender interest, like the footsteps of God. On February 6, 1866, special prayer was offered at noon that the Lord would graciously incline His people to send in from £1,500 to £2,000 to meet the expenses of the outgoing party of ten brethren and sisters who had offered to accompany Hudson Taylor. On March 12th following, before the first printed statement of the work was in circulation, Mr. Taylor footed up the receipts of the mission cash book, and it was found that *over 1,970 pounds had come in unasked, save of God*. The need was more than met before the want had been made known to the Christian public.

Thus early in the mission this lesson was taught and learned, that if there were *less pleading with man for money and more pleading with God and dependence on His Spirit*, to guide in the work and to deepen the spiritual life of God's people, the problem of missions might find its solution. During this whole period it has been found that God has met every special need by a special supply, and that when the special need ceased, so did the supply. The whole party that first sailed May 26, 1866, numbered twenty-one, including children.

On May 2, before sailing, Hudson Taylor spoke on China at Totteridge near London, and it was thought a mistake that he declined to have any collection taken at the meeting. His host, the chairman, had remonstrated against his not striking while the iron was hot, but Mr. Taylor quietly assured him that he wished to avoid the impression that the main thing wanted was money, and that if there was a true self-surrender, all else would follow. His host next morning acknowledged that he had passed a restless night; that if he had had his way, the collection would have been taken, and he would have put in a few guineas; but that further reflection and prayer had satisfied him that such gift would have only been an evasion of duty, whereupon he handed Mr. Taylor a check for 500 pounds sterling.

The voyage to China on the *Lammermuir* was itself a mission to the unsaved, and *twenty of the crew* found the Savior, and among them, some of the most unlikely and most opposed at the first; in fact, the opposers *all came over*. But the voyage was not without trials. Two typhoons struck the vessel. Even the sailors gave up hope, and

the life-belts were gotten out in readiness for the worst. But God wrought deliverance from shipwreck—a type of many other deliverances, all His own. A subscription of more than 120 dollars from the officers and crew was a sufficient witness to the fact that God had been with this mission party on the outgoing voyage.

It would be fascinating to our readers to spread the whole story of these twenty-seven years before them. But these pages are not the place for extended accounts. It was marvellous, however, how needs and supplies exactly corresponded, in amounts of money and fitness of time, so that another motto was suggested: “God’s *clocks keep perfect time.*”

The year 1867 opened with united prayer, that God would extend and advance the work, and closed with the opening of the great city of Wan-chow to the Gospel, Siao-shan, Tai-chau, and Nan-King, having also been occupied. The number of stations had doubled, and the border had been crossed into Kiang-su province.

The little band had to face the risk of death in the Yang-Chow riot, but God kept them in the midst of great perils, and showed himself their avenger also; for *all those who were concerned in that outbreak*, singularly fell into trouble. The prefect and his son lost their lives, their property was pillaged, and the family reduced to beggary; the district magistrate, the whole family of one of the chief inciters of the riot, and the leader in ruffianism became infamous; so that the people feared to join in any further violence against those whom God so defended.

When Mrs. Taylor died in 1891, and the partner in his prayers was no more on earth, he said to the LORD: “Be Thou my partner in supplication, as well as my High Priestly intercessor,” and another step was taken in fellowship with the Great Friend, who said: “Lo, I am with you always.”

The gradual opening of Inland China to the Gospel, and the growth and influence of woman’s work in the far interior; the itinerary preaching that covered 30,000 miles in two years, through regions beyond, hitherto almost unvisited; and especially that most memorable prayer-meeting *for seventy new workers within three years*; the faith that took God at His word and turned that prayer-meeting into one of praise in anticipation of answered prayer, and the glorious answer that followed long before the three years expired—the story of “the *hundred*” given in the year when the mission reached its majority—all this, and far more, we have to pass by without further reference. The work has now included America, Europe, Australia in its scope, and embraces councils in five lands, which send out and support their own representatives.

To only one more thing we tarry to call attention: It is to the *careful and admirable financial system* of the China Inland

Mission. More than one grand mission work has been wrecked in public confidence by mismanagement or close management of its funds. The public that sustains a work has a right first to *know* what is done with the money given, and then to have some *voice* in the conduct of the work. There is a great risk of *autocracy* in the Lord's affairs. Sometimes a man with whom a new benevolent or mission enterprise originates, either determines to keep the whole matter in his own hands, or does it without deliberate design. His head becomes its office and his pocket its treasury. The work enlarges and the constituency of supporters grows correspondingly. But he continues to be the *factotum*. His judgment is the final court, perhaps the only court of appeal. He gives no account to anybody, and, with or without the withdrawal of faith in his *honesty*, faith is lost in his wisdom, charity, and respect for the rights of his brethren; until, by and by, the work itself can no longer prosper unless it cuts loose from connection with him. We have seen at least seven such forms of good service split on this rock of autocratic management.

Geo. Müller, Hudson Taylor, and others like them, have had the sanctified common sense to see that, when a work develops, its management should broaden also—and so they have associated with themselves a competent council of sympathetic advisers. But especially is it noticeable how transparent the *financial methods* of the China Inland Mission are. Every penny given is first acknowledged to the donor, or the parties through whom it comes, by a *numbered receipt*; then in the published report, the amount is again acknowledged and can be *distinguished by its number*, so that every gift, large or small can be traced. There is no chance either for misappropriation of funds, or for their appropriation by a merely autocratic and independent individual who is at the head of the whole work and who does as he pleases. This transparent conduct of the money part of this work inspires the full faith of the Christian public, and is partly the secret of this remarkable and unprecedented growth.

And now we reluctantly bring this extended paper to a close. The China Inland Mission, is fallible and imperfect, and no doubt makes mistakes, but there are about it many great attractions.

Its beloved founder has sought to impress on all who are connected with it the need of *humility*. Spurgeon used to tell of a certain alchemist who waited upon Leo X. declaring that he had discovered how to transmute the baser metals into gold, expecting to receive a sum of money for his discovery. Leo was no such simpleton; he merely gave him a huge purse in which to keep the gold which he would make. There was wisdom as well as sarcasm in the present. That is precisely what God does with proud men. He lets them have the opportunity to do what they boasted of being able to do. Not a solitary gold piece was dropt into that purse, and we shall never be spiritually rich by

what we can do in our own strength. Be stripped of self confidence and be clothed with humility; and then God may be pleased to clothe you with honor; but not till then.

Dr. Payson said: "The most of my sufferings and sorrows were occasioned by my unwillingness to be nothing, which I am, and by struggling to be something."

Another fundamental principle constantly imprest on all these mission workers is absolute *absorption* in God, without which there is no real dependence on him or confidence in him. How often one recalls the sublimity of that quiet resolution of President Edwards: "*Resolved, that I will do whatsoever I think to be most for God's glory and my own good, profit and pleasure, on the whole, without any consideration of the time, whether now, or never so many myriads of ages hence?*" This is civil engineering that amounts to something—surveying and laying out a track through eternity! And the deeper and more quiet the solitude, the better it will be done. Such absorption in God is the only basis of an unchanging *fixedness of purpose*, our will being both lost and saved in union with His, losing its own carnal wilfulness and gaining His divine energy. Hear Sir Thomas Fowell Bulton: "The longer I live, the more I am certain that the great difference between men—between the feeble and the powerful, the great and the insignificant—is energy, invincible determination, a purpose once fixt on, and then death or victory. This quality will do anything that can be done in the world; and no talents, no circumstances, no opportunities, will make a two-legged creature a man without it."

And once more the China Inland Mission seeks to impress the great law of *fellowship* with God in His work. Hence comes the confidence that He will supply both men and means. Let the *old story* of "A Loan to the Lord," teach us a lesson in its quaint way. A poor man with an empty purse came one day to Michael Feneberg, the godly pastor of Seeg, in Bavaria, and begged three crowns that he might finish his journey. It was all the money Feneberg had, but as he besought him so earnestly in the name of Jesus, he gave it. Immediately after, he found himself in great outward need, and, seeing no way of relief he prayed, saying: "Lord, I lent Thee three crowns; Thou hast not yet returned them, and Thou knowest how I need them. Lord, I pray Thee, give them back." The same day a messenger brought a money-letter, which Gossner, his assistant, reached over to Feneberg, saying: "Here, father, is what you expended." The letter contained about 200 thalers, or about \$150, which the poor traveler had begged from a rich man for the vicar; and the childlike old man, in joyful amusement, cried out: "*Ah, dear Lord, one dare ask nothing of Thee, for straightway Thou makest one feel so much ashamed!*"



## THE TRANSFORMATION OF UGANDA.—I.

BY T. A. GURNEY, M.A., LL.B.

It is scarcely more than fifty years ago since the intrepid missionary Krapf landed at Mombas on the East African coast to carry out his great missionary design. That design illustrates at once the imperialism and individualism of the true missionary instinct. Here is one solitary man who has buried his wife and only child on the mainland opposite Mombas three months after his landing, bereaved, fever-stricken, lonely, unsupported by the enthusiasm and interest at home, which his own mission was to arouse for the Africa of to-day. To his journeys we owe the discoveries of Burton and Speke, of Baker, and Livingstone, and Stanley, to his missionary zeal the lives and deaths of Hannington, Mackay, Mackenzie, Smythies, Parker, and many others, whose bones lie buried beneath the stones by the quiet lakeshore at Usambiro. When he lands there is for the world no Victoria, or Albert Nyanza, no Nyassaland, no snow-crowned Kenia or Kilimanjaro, only vaguely rumored Tanganyika, and stories of a great lake. East Africa is in the hands of Africans still, ruled from Zanzibar, and in the west the Kongo has not been even named. The French are all powerful in Egypt. The English and Portuguese hold ineffectively a few places on the East African coast. The Suez Canal has not even been talkt of, and ships creep slowly to Zanzibar round the cape in 81 days from England. Frere Town has not begun to rise around the consecrated spot on the shore, which marks the grave of Krapf's noble wife. English relationships with Egypt, with Abyssinia, with the Sudan, so important in their effects hereafter on the Uganda Mission, the outcome of three important wars, are still undreamt of. The partition of Africa has not entered the heads of the most far-sighted European statesmen.

Yet this lonely man of faith, joined two years after by Rebmann, conceives the magnificent thought of a chain of mission stations across Africa from East to West, which shall fulfill the idea which he had conceived much earlier of the Apostles' Street to run the breadth instead of the length of the entire continent. Krapf's thought is in process of realization. In fact, the close of the century will almost see it accomplisht, as the Missions in the Kongo Free State join hands near the Great Lake, with the missions of Eastern Equatorial Africa. Of all the gigantic schemes and projects of which Africa has formed and still forms the subject, there is none so truly imperialistic as this. Yet with that imperialism a holy individualism of self-sacrifice and realized personal responsibility is manifest.

He stept across that first grave on the African shore to find a way

for Christ into Darkest Africa. And as he stepped on he sent his message back to the Church Missionary Society: "Tell our friends that there is on the East African coast a lonely grave of a member of the mission cause connected with your Society. This is a sign that you have commenced the struggle with this part of the world, and as the victories of the Church are gained by stepping over the graves of many of her members, you may be the more convinced that the hour is at hand when you are summoned to the conversion of Africa from its Eastern shore."

From that feeble yet glorious beginning arises the whole story of the Central Africa of to-day in its every aspect, religious, political, scientific, and industrial. The discoveries of Krapf and Rebmann led to the explorations of Speke and Burton, and the discovery of Tanganyika and the Victoria Nyanza, and, later on, to the discovery by Speke and Grant of the sources of the Nile. These, in turn, inspired the journeys of Livingstone and Baker, the awakened interest of Europe in Africa, and that scramble for Africa which has not ceased even yet. From Livingstone's journeys arose the Universities Mission and from his death, the Scotch Mission in Nyassaland. To search for him Stanley went first to Africa. And it was Stanley's second journey which opened up Uganda, and led directly to the Uganda Mission, as well as the discovery of the Kongo, now the highway for four distinct missions. It is in connection with the earlier discoveries that we have our first glimpse of Uganda of 1862, when Speke reached there in his explorations of the Nile and resided with the King Mutesa four months. Neither from the general coarseness of the description nor from the details of the picture presented does the Uganda of those days please us. We behold, in fact, a Court given up to intoxication and excess and a young monarch absolute in power, regardless of its responsibilities, and delighting to wallow in the blood of his subjects, whom he ordered forth without even pretext to daily execution, which Speke continually beheld as events in which no one took any interest, except the unfortunate individual who was sufferer. Stanley's picture, 13 years later, is far more engaging. There is nothing in his book "Through the Dark Continent," more beautiful than his intercourse with Mutesa. In the Mutesa of those days we see a monarch tyrannical indeed but eager now for instruction, and under Stanley's teaching becoming half a convert of Christianity, while anxious that his people should have teachers. And we mark already the Waganda as a people dignified, distinguished, well drest, all powerful in war whether by land or sea, (that is upon the great Lake), with a strongly centralized Government, and a cultivated land. Many of these contrasts were due to the arrival of one Moslem missionary in the interval. Yet Stanley himself has to own the dark background behind it all still and the impaling, burning, and maiming of Mutesa's victims.

He had the remarkable foresight to perceive the possibilities for Christ's Kingdom which lay in the Waganda character.

The modern history of Uganda begins with this visit of Stanley in November 1875. Stanley conversed with the king much about Christianity, and resolved to win him as a convert from Mohammedanism, and the results of these interviews was a challenge sent by the explorer as he was leaving Uganda to the columns of *The Daily Telegraph* and *The New York Herald*, to the Christians of England and America, to send out missionaries to Mutesa, who, he declared, was ready to receive them. Some of his words might almost be a prophetic description of Mackay. "It is the practical Christian tutor, who can teach people how to become Christians, cure their diseases, construct their dwellings, understand and exemplify agriculture, and turn his hand to anything like a sailor, this is the man who is wanted." Three days after this appeal the Church Missionary Society received an anonymous offer of £5,000 for this object, and within a few weeks £24,000 was raised. Early in the following year the first band of eight men, among whom were Alexander Mackay, a young Scotch engineer, Lieutenant Shergold Smith, a retired naval Lieutenant, Rev. C. T. Wilson, Dr. Smith, and Mr. O'Neill, an architect, started for the Lake. The rest of the party were artisans for the industrial work of the mission. Of this party only Wilson and Shergold Smith, and afterwards Mackay actually reached their destination. Two were invalided home from the coast; another, an artisan, died there; Dr. Smith fell a prey to fever fatally on reaching the Lake, and Lieutenant Shergold Smith on returning to the south of the Lake from a month's first sojourn in Uganda was massacred, with O'Neill, by the chief of the island of Ukerewe, in their endeavor to shield an Arab trader in a conflict which had arisen. Wilson was for a time the solitary forlorn hope of the mission in Uganda, tho he was afterwards joined by Mackay. He found Mutesa still upon the throne. But Mutesa, tho he received the missionaries in a friendly spirit, soon showed that he had no serious intention of accepting their doctrines. At times indeed, he would listen and even exhort his court to take to heart their lessons. But he hesitated himself between the old and the new, like King Edwin of Northumbria, in the days of the first conversion of England, and, unlike Edwin, the old influences were too strong. The missionaries had not been long in the country before there was a return to African heathenism. The priests of Mukasa, the divinity of the Lake, brought her in pomp, in the form of an old witch, to the capital, and, tho Mutesa owned to Mackay his disbelief in such heathen deities, yet he yielded before the storm which his reception of the missionaries had aroused among his people, and received her in state. This was followed by another reaction, which placed the Mohammedans in the ascendancy, and for a time the missionaries were

in peril. An interdict was placed upon their teaching, and for a while they could scarcely obtain food. The arrival, in 1879, of the Roman Catholic missionaries, bringing their presents of guns and gunpowder for the King, and denouncing them and their religion to him as false, added to their difficulties. From that moment the presence of a mission to all intents hostile to their work seriously complicated on many an after occasion their dangers. But in spite of the beginnings of persecution they were now to have the joy of gathering in their first fruits from Uganda to Christ. Mackay one day received a letter from a lad named Sembera whom he had taught to read, asking for Christian baptism. This took place in March, 1882, Sembera being joined in his confession of Christ by four other lads. Two dying young men showed their faith in their Savior by asking for baptism in the midst of the agonies of the plague. Heathen priests, chiefs, and members of the King's household became converts. Many came to be taught, and some drew near for the first time to the Lord's table. The work of the missionaries at this time is typical of the whole story of African missions. Mackay had already built his own house. With a toy printing press he was pouring forth as rapidly as possible outline books of theology, mainly upon the Lord's Prayer, the Apostles' Creed, and the Ten Commandments. Meanwhile learners were coming to him at all hours for instruction, and sick were being treated by means of the dispensary. But this was only a small portion of their duties. The King had to be humored, and this could only be done by making themselves useful to him. Building, digging, trench-making, road-leveling, planting, washing, brick-making, candle-making, are among the items of work enumerated by Mackay himself. Now it was a flag-post for the King, now a set of coffins for Namasole, the King's mother, now iron railings for the great tomb of Mutesa himself. For, in 1884, after the arrival of a fresh band of missionaries, including Ashe and Gordon, with whom Hannington himself had reached the Lake, being compelled reluctantly to return invalided home, Mutesa died, being succeeded by his son Mwanga, the present king. The contrast in their characters was manifest from the very first. With Mutesa cruelty, with Mwanga self-indulgence, were the chief hindrances to their becoming Christians. During Mutesa's reign the most frightful atrocities had been perpetrated. More than 2,000 had been massacred at the rebuilding of his father's tomb. During his last illness a similar massacre was ordered with the idea that it would assist his recovery. Two hundred Mohammedan boys were slaughtered on another occasion, because Mutesa's pages refused, under Moslem influence, to eat beef at the King's table. For the most fanciful of reasons the most frightful mutilations and tortures were inflicted, some people being placed in furnaces and slowly roasted to death. The "Strong Man armed" fought hard to retain possession of

the heathen king's heart to the last, and he succeeded. Yet, when Mutesa died, an instance of the power of the new faith to change old heathen customs was not wanting. It had been usual for all the relations of the succeeding king to be put to death on his accession, and the occasion was made one of universal plunder and wholesale murder. At Mutesa's death these elements of heathenism for the first time disappeared.

The new King had none of Mutesa's strength of character. Mwanga's cruelty sprang not from love of cruelty, but because he feared the new faith, and shrank from its exposure, through the courage of his pages, of his shameful personal vices. Coupled with this was the growing fear that his kingdom was being surrounded by Europeans. With General Gordon still ruling the Sudan, and even contemplating the annexation of Uganda to Egypt, with German influence increasing at the coast, and mission stations spreading through the regions south of the Lake. Mwanga dreaded the race influences which the missionaries represented, and thus lent a ready ear to the Arab Moslems and heathen chiefs round about him. It was not long before the persecutions broke out, which have made the annals of the Infant Church of Uganda so glorious. Three such persecutions marked the first two years of Mwanga's reign. The first probably arose from the false reports as to the designs of the Christian missionaries spread by the Arabs. The order went forth to seize and kill all Christians found visiting them. Mackay and Ashe were stopt on their way to the Lake whither they were journeying to a neighboring station, separated from their boys, and roughly turned back. Three of their boys were captured, and, unknown at the time to the missionaries, were hurried off to a lonely swamp some little distance from the capital. A rude scaffold was erected on the edge of the swamp and piled with fire wood. Then, as he prepared to torture them, Mujasi, the king's fierce executioner, taunted them as scholars of the missionaries with their faith. "Oh, you know Isa Masiya (Jesus Christ); you know how to read. You believe you will rise from the dead. Well, I shall burn you and we shall see." The lads answered back fearlessly, and even sang the hymn they had learned. Then one by one, after their limbs had been thrown into the fire, they were roasted to death. Lugulama, the youngest, was the child of Wahuma parents, and had been captured in a slave raid made by the Waganda, after his parents had been dragged off, and he had seen, hiding in the thick bush, the burning of his home. A chief friendly to the mission had claimed him when others were about to put him to death, and had handed him over to Ashe on his return to the capital, who set him free, and kept him at the mission. He was a delicate lad, and pleaded, but in vain, that he might "only be cast into the fire." But he did not deny Christ. Thus the

Infant Church faced in its youngest members its first baptism of blood. And these martyrdoms were immediately followed by a crowd of eager enquirers.

Another disaster was soon to happen. Hannington had returned to England invalided in 1883, but in June 1884 he was consecrated Bishop of Eastern Equatorial Africa, and in July, 1885, he started on his journey from the coast to Uganda. The incidents of that journey, and of its sad but noble climax, are too well known to need detailed relation here. Hannington was unaware of the great danger in which he had placed himself by choosing the route to Uganda which lay through Busoga. For the Waganda had a tradition that their country could not be conquered except through foreigners coming from the east through Busoga as its backdoor. He was advancing upon Uganda at a time when the king lookt askance upon all Europeans, and he was reported to the king as a most important man, and had chosen the dreaded route. In vain did the missionaries write and warn him, for their warnings never reached him. He arrived indeed at the Nile safely, and was within a day's journey of Uganda. But, on the threshold of the country, by the king's order he was stopt and after terrible sufferings put to death. The recovered diary of those last days of the life of one of the most fearless of God's saints has stimulated the faith and love of millions. Stricken with African fever, which often made him delirious, shut off from his loved servants, confined to a close and filthy hut, surrounded by a drunken guard, tortured by horrible vermin, gazed upon in his humiliation by idle and curious sightseers, gloating over his fall, awaiting the uncertain future with its possible call to a painful death, Hannington found in those dark hours consolation in the alternating notes of the psalmist, and, above all, rest in the Lord as his "light and his salvation" (Psalm xxvii, 1). When dragged forth to die his memorable words to the Waganda envoys were, "Tell your king I have purchased the road to Uganda with my life."

The murder of Hannington was followed by a more serious outbreak of the persecution in Uganda. For a time the mission premises were practically closed from any contact with the people and all who went there went at peril of their lives. The missionaries themselves were in danger, and were only summoned to the king to be threatened and questioned, not knowing themselves what a day would bring forth. But they stirred up their converts to be true to Christ by secret messages. And the Christians held their ground. One of the princesses threw away her heathen charms. The boy pages of the king's court refused to commit sin at the king's bidding. The young Admiral, Gabunga, sent word under cover of midnight that he desired baptism. The elders of the church appointed by the missionaries held secret meetings for reading and prayer in their own houses



A GROUP OF AFRICAN SLAVE WOMEN.





under cover of darkness, and at these meetings Gabunga and others were baptized. The king's head page boldly told him that it was wrong to kill Hannington and was immediately burnt. Meanwhile Mackay and Ashe, expecting their work might end at any moment, pushed forward the printing of St. Matthew's Gospel, which appeared in its first form in the very midst of all these troubles, in November, 1885. It was a bright omen of the victory which was coming.

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## THE OPEN SORE OF THE WORLD AND ITS HEALING.

BY HELI CHATETAIN, NEW YORK.

"All I can add in my solitude is, may heaven's rich blessing come down on every one—American, English, or Turk—who will help to heal this open sore of the world."—Livingstone's last plea.

When Jesus began his earthly ministry, he went into the synagogue of Nazareth, and having received the book of the prophet Isaiah, he read for his text this passage: "The Spirit of the Lord God is upon me; because the Lord has anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to *proclaim liberty to the captives*, and the opening of the prison to them that are bound." And when He had returned the book to the minister, He began to say unto them, "This day is this Scripture fulfilled in your ears."

The liberty which the Son of Man came to proclaim to captives or slaves, was not only the moral deliverance from the bondage of sin, or the mental emancipation from the thralldom of intolerance; it was also the physical liberation of man from bodily slavery. To effect this emancipation, He took upon Himself the form of a slave. He performed the labor of a slave; He was sold for the price of a slave; He died the death of a slave. If in the unfolding of His text Jesus portrayed to His audience the gradual realization through the countries of this threefold emancipation, as every student of history can now easily discern it, well might His hearers wonder at the gracious words which proceeded out of His mouth. Well may we, too, in these closing years of the century, wonder and bear Him witness, as we see Him marching victoriously to the final triumph; breaking shackles and fetters as with a rod of iron; dashing in pieces satanic institutions like potter's vessels; and taking the uttermost parts of the earth for His possession.

At the time when Jesus announced the fulfilment of the ancient prophesy, slavery was everywhere a legal institution against which no reformer raised his voice. The great men of Greece and Rome were hard-hearted slave-owners; and the great generals of antiquity, whom our children are taught to admire, were monstrous slave-raiders. On a single occasion Julius Cæsar sold 63,000 conquered Gauls into slav-

ery; and Cato, the virtuous, was unconscious of his shame when he described his infamous way of dealing with his own slaves. The historian who fails to see the connection of cause and effect between Christ's teaching and the abolition of slavery, must indeed be blind.

To-day every Christian child, whether in Europe or Asia, in America or Africa, knows that slavery is incompatible with the Spirit of Christ. But very few Christians, even among the best informed, have any conception of the extent to which slavery still exists, and of the horrors attending the slave-trade and plantation labor in Africa. And we can never quite rid ourselves of the illusion that what we do not know, does not exist. How many actually realize that Lincoln's proclamation did not emancipate all slaves; that thousands of African slaves continued to be imported into Cuba and South America, and that it was not until 1888, less than ten years ago, that the millions of negro slaves in Brazil were declared free? Nor was this liberation of the last American slaves the final act of the Universal Anti-Slavery Movement. It was rather to be the stepping-stone to the emancipation of fifty millions of our fellow-men who are still groaning in abject slavery throughout the length and breadth of the Dark Continent.

The Brazilian Emancipation Act had barely been proclaimed, when Cardinal Lavigerie stirred all Europe with his accounts of the atrocities committed by Mohammedan slave-raiders in the newly opened regions of Africa; and as a result of these addresses, new anti-slavery societies sprang up in almost all European countries.

Urged on by public opinion, the civilized powers, including the United States, met at the Brussels Conference of 1888-89, and in the hundred articles of the Brussels Act laid down the rules which should govern them in the suppression of the African slave-trade and in the gradual abolition of domestic slavery. Since the Brussels Conference the principal Arab slave-raiders in the Lualababas in, in Nyassaland, and in German East Africa, have been brought to terms by a series of military campaigns. From one end of the Sudan to the other, however, open slave raids are going on unchecked; and within the boundaries of nearly all protectorates slave-trading operations are still carried on by the natives themselves. The estimate of the British and Foreign Anti-Slavery Society, placing the number of the victims annually murdered in this inhuman business at 500,000, seems to be rather an underestimate than otherwise. A rapid survey of the great Dark Continent—5,000 miles long by 4,800 wide—will help the reader to grasp the possibility of such a state of things.

"In Morocco," says a resident missionary, "the traffic in human flesh is making regrettable development. Children of tender years, as well as pretty young women, are sold in the most shameful fashion. Heart-breaking are the stories from the lips of these slaves of indescribable horrors in crossing the desert plains—a camel journey of

40 days duration." The Anti-Slavery Reporter tells of Jewish and Moorish women who were stripped and exposed for sale. In Sus and Terudant there are houses for breeding black children, and the little human chattels always find purchasers, not only among the Moors, but also among the Jews. "There is scarcely a single Jewish protégé under the American or Brazilian flag who has not slaves."

In Tripoli the condition is not much better.

On the west coast of the Red Sea a brisk trade in slaves and eunuchs is carried on with impunity. "The many little harbors formed by the coral reefs"—says Mr. J. Theo. Bent—"offer every assistance to Arab dhows in coming over and secretly obtaining their cargoes."

In his vast domains "the Khalifa has a large number of 'zarebas,' or armed stations, whence his men start on their slave raids. The captured men are drafted into the army, where, no doubt, they become slave-hunters themselves; the women and children are sold to the Khalifa's faithful followers."

In the small islands of Zanzibar and Pemba, which are owned and governed by Great Britain, more than half the population consists of slaves, most of whom have recently been smuggled in against formal treaties.\* From Pemba and other places slaves are exported to Arabia and Persia, and 1,500 dhows are said to be engaged in this business. The treatment of the slaves on the clove plantations is so "humane," that seven years is the average of a slave's life. As to domestic slavery in Mohammedan homes, Mr. G. F. Elliott, author of "A Naturalist in Mid-Africa," says: "Both slave-boys and slave-girls are hopelessly deprived. The immorality is such that probably not one quarter of those who die are replaced by those brought up in the household."

The latest official report of the German Colonial Office acknowledges that slave-trading still exists in German East Africa, and that its suppression is necessarily slow.

From Nyassaland a missionary writes:

"The Angoni tribe possess from 100,000 to 150,000 slaves. The sole possession of these poor creatures is a strip of goat or cat skin around their loins, frequently only a little bark. They are kept in subjection by two species of terrorism. The first is the spear; the second is the poison ordeal, which is administered to the friends and relatives of a fugitive slave, sometimes to fifty persons at a time. In one village, recently, eleven persons lay dead from this cause."

In Madagascar the recent abolition of slavery by the French government is effective only where French rule is acknowledged and enforced.

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\* The daily press has just published a telegram, dated Zanzibar, April 6, in which the abolition of legal slavery, through a decree of the puppet Sultan, is announced. The government will pay compensation for all the slaves legally held. Yielding to the vigorous campaign led for many years by the British and Foreign Anti-Slavery Society, and to many memorials and deputations from churches and missionary societies, the British government is thus, at last, putting an end to the scandalous anomaly it has so long tolerated in Zanzibar.

In the Portuguese possessions, slavery is legally abolished, but the law can be applied only where European authorities are strongly implanted. The sugar-cane and coffee plantations are worked by imported blacks, who are bought and treated like slaves, but who are officially termed contract laborers. In the native language, the only one which they understand, they are still called slaves. Writing recently to a friend, an American missionary says: "Rum plantations are being opened all around us. These people, who sit in darkness, know no better than to sell themselves and their children for this poison." Then he gives instances of cruelties witnessed by a church member, once himself a slave. We quote one:

"A slave ran away from a plantation. He was caught and brought back in the evening. Then he was taken under a tree and all the slaves of the plantation were called to witness his punishment. The white planter poured a bottle of kerosene over his head and lit it with a match. Every one who uttered a word of protest was thrashed with a whip. The poor slave, burnt blind, with the scalp and skin of his face hanging down on his shoulders, was locked in a small room, and his low, mournful cry, 'water, water, water,' was heard by all the slaves till nearly morning, and then all was quiet. The third day the door was unlocked, and the decayed mass of flesh and bones was buried in the road. I was asked whether I wish to see the place."

In the cannibal region on the Mobanghi River, both in French and Kongo state territory, slaves are bought and killed for food. They far outnumber the free population, and form the regular currency.

In British Old Calabar, the bulk of the population is composed of slaves, and the important palm-oil trade of the Niger Delta is very largely the result of slave labor. In an official report, Sir John Kirk says of the Brass tribes:

"They are a mixt race, recruited largely by the purchase of slaves from the pagan cannibal tribes, chiefly the Ibo people. Slaves are generally obtained when young. They grow up in the family, but are always liable to be sold. If human sacrifices are needed, it would be from these that the victims would first be taken."

Rev. C. H. Robinson, the latest authority on Hausaland, between Lake Tshad and the Niger River, states that "there are usually about 500 slaves on sale in the Kano market. Every town possesses its slave market, the annual tribute payable by the smaller towns to the larger and by these to the Sultan of Sokoto, consisting largely of slaves. The Provinces of Bautshi and Adamawa contribute no less than four thousand slaves per annum to the Sultan of Sokoto. During our stay in Kano as many as one thousand slaves were brought into the town on a single occasion, as the result of a slave-raiding expedition." The number of slaves in Hausa land he estimates at 5,000,000.

In 1894 the acting governor of Sierra Leone told Mr. Robinson that farther inland "he had passed for seven days through burnt villages. In one place he came across a heap of slaves, who had just been killed, their owners having heard of his approach."

If these quotations suffice to prove the *prevalence* of slave-trading



THE PUNISHMENT OF AN AFRICAN SLAVE.

For some slight offense a master, as a comparatively *mild* form of punishment, will cause a slave to be bound and placed in this position, with his face toward the sun, until the agony becomes intense.



in practically all parts of Africa, they utterly fail to give an adequate idea of the *system* of African slavery. It is a mistake to suppose that slavery was introduced into Africa by Arabian or American slave-traders. African slavery is an indigenous plant. Its roots are found in the constitution of the African social order, and slavery can be eradicated only by a complete social reconstruction. The principal roots of the system are:

1. The right of parents (uncle or father) to sell their children.
2. The practise of polygamy, which occasions many raids on weaker tribes.
3. The sale of insolvent debtors, of murderers, adulteresses, witches, thieves and other criminals, slavery taking the place of penitentiaries.
4. The kidnapping of unprotected strangers.
5. The capture of men, women, and children in intertribal wars, most of which are practically slave-raids.

Wherever the powers which have partitioned Africa extend the effective occupation of their spheres of influence, they are confronted by difficulties arising out of the contradiction existing between the pagan or Mohammedan social order and European legislation.

The African slave trade, and domestic slavery itself, are condemned by the Brussels Act, and public opinion will not allow a government to legalize again the institution of slavery. Yet the immediate and forcible suppression of African slavery would cause rebellions, costly wars, and terrible bloodshed. What is then to be done? Force must be preceded and followed by persuasion and education. Model towns and free settlements must be founded, which shall show the natives that it is not only possible but profitable for them to live without slavery, polygamy, and poison ordeals, and where slaves liberated by the governments may receive protection and Christian instruction, so as to prevent their relapsing into their former state of barbarism. The need of such philanthropic work under the direction of societies due to private initiative, is recognized by the Brussels Act, and the governments are pledged to grant such agencies both protection and practical aid, without distinction of creed. The Roman Catholic Church has not been slow to seize the opportunity thus offered by the good will of the powers. The Anti-Slavery Societies of Catholic countries have raised, and are still raising, large sums of money, which enable them, in combination with the church and colonial governments, to establish a net-work of Christian (Roman Catholic) towns, largely composed of liberated slaves. It must be confessed that the work of the Protestants in this line of effort can not compare with that of the Roman Catholics. The Evangelical African League, of Berlin, has started one colony of freed slaves in the highland of Usambara, half way between Zanzibar and Kilimanjaro. The Universities Mission has a Slaves' Home at Zanzibar, and stations of other English societies occasionally adopt a few liberated slaves. But they are

not prepared to receive large numbers and build up Christian towns with Christian institutions. The Friends of Great Britain are about to acquire a plantation on the Island of Pemba, where freed slaves may find a safe refuge and employment.

A Slave Home, supported by French Protestants, has been in existence for several years near St. Louis, West Africa.

As might be expected, the Protestants of freedom-loving Switzerland, altho having not the least material interest in Africa, are, of all Protestants, showing the greatest zeal and generosity for the relief of African slaves. "The Slaves' Friends" of French Switzerland have raised the sum of \$10,000, which they needed for their first settlement, and they will soon establish this in Ashantiland, where the Basel Mission has already adopted some freed slaves. The Swiss Society has over 4,500 subscribers, and its income is very largely derived from penny-a-week pledges. Freedom-boasting America, which ought to be the first in a practical effort to help others to obtain that Christian liberty which she so largely enjoys, is still lagging behind. The Phil-African Liberators' League, founded in 1896, is endeavoring to organize American participation in this blessed and Christ-like work. Its immediate aim is to establish on the high and salubrious tableland between Benguella and Lake Nyassa, a free settlement, where free natives and liberated slaves may be received and educated in the rudiments of civilization and Christian town life. The work will be divided into four principal departments, agricultural, industrial, educational, and medical or charitable, each to be in charge of a competent and devoted expert. The first settlement will probably be called "Lincoln," and \$10,000 will enable the League to establish it. Among the directors and officers of the League are many of the best known Christian leaders in America.\*

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## PERSIAN MOHAMMEDANS AND MOHAMMEDANISM.—I.†

BY ROBERT E. SPEER.

Islam, almost more than South America, is entitled to the name of the "Neglected Continent." Six hundred years ago, in the days of the crusades, Raymond Lully strove nobly, but in vain, to sweep Christendom into a great missionary movement for the conversion of the Moslem, declaring, "I see many knights going to the Holy Land in the expectation of conquering it by force of arms; but

\* The address of the League is Room 513, United Charities Building, New York, and the secretary will gladly send literature to any address.

† This is the first of a series of promist articles from our beloved friend, Mr. Speer, who at the time of writing (Jan. 13, 1897), was just recovering from typhoid fever, at Hamadan, Persia. He is now visiting stations in the interior of China. Other articles will follow from various points of his missionary tour.



instead of accomplishing their object, they are in the end all swept off themselves. Therefore it is my belief that the conquest of the Holy Land should be attempted in no other way than as Thou (Christ) and Thy apostles undertook to accomplish it—by love, by prayer, by tears, and the offering up of our own lives.” Since Raymond Lully’s failure to call Christendom forth to a true crusade of Christ not against, but for the Moslem, the Christian Church has sent out her missionaries by the hundred and the thousand to Hindu, Buddhist, and Confucian, and has past Islam almost wholly by. Even the Church of Rome, brave to the point of utter sacrifice in every other enterprise, shuns this. Only little groups of men have been standing as advance guards at the gates of Mohammedanism which even in its decrepitude they have not ventured in their weakness boldly to assail.

In this general neglect of the peoples and lands subject to the faith of Islam, Persia has naturally shared. Henry Martyn visited the country in 1811 and past through on his way to his death at Tokat, but he was enfeebled by disease and gave most of his time to the work of translating the New Testament and Psalms. This translation he wisht to present to the king, before he past on. The greeting he received is worth quoting in his own words. As explanatory of the constant tone of Islam toward Christianity and of the church’s timidity in facing its great problem :

“June 12th I attended the vizier’s levee when there was a most intemperate and clamorous controversy kept up for an hour or two, eight or ten on one side and I on the other. The vizier, who set us going first, joined in it latterly and said, ‘You had better say God is God and Mohammed is the prophet of God.’ I said, ‘God is God,’ but added, instead of ‘Mohammed is the prophet of God,’ ‘and Jesus is the Son of God.’ They had no sooner heard this, which I had avoided bringing forward until then, than they all exclaimed in contempt and anger, ‘He is neither born nor begets,’ (Koran, sura cxii.) and rose up as if they would have torn me in pieces. One of them said: ‘What will you say when your tongue is burnt out for this blasphemy?’ One of them felt for me a little and tried to soften the severity of this speech. My book, which I had brought, expecting to present it to the king, lay before Mirza Shufi, as they all rose up, after him, to go, some to the king and some away. I was afraid they would trample upon the book, so I went among them to take it up, and wrapt it in a towel before them, while they lookt at it and me with supreme contempt. Thus I walkt away alone to pass the rest of the day in heat and dirt. What have I done, thought I, to merit all this scorn? Nothing, thought I, but bearing testimony to Jesus. I thought over these things in prayers, and found that peace which Christ hath promist to His disciples.”

The next visitor to Persia, who came to preach Christ, was Dr. Pfander, in 1829, who wrote “The Balance of Truth,” a book setting forth the comparative evidence of Christianity and Islam, whose mission is not yet ended. The same year Messrs. Smith and Dwight, of the American Board, were sent to explore the Nestorian section of the

province of Azerbaijan, and their visit led to the first permanent Protestant missionary work in Persia, and the foundation in 1835 of the fruitful mission to the Nestorians. In 1833 also the Basle society established work at Tabriz, which was broken up by the bigotry of the people four years later, and not renewed. William Glen, a Scotch missionary, came in 1838, with a translation of the Old Testament into Persian, partially completed. In 1847 he finished it, and combining it with Martyn's New Testament, supplied Persia with the Bible. Dr. Robert Bruce came to Persia in 1869, and led the Church Missionary Society to undertake work at Julfa, near Ispahan, in 1876. Swedish and German missionaries were located in Azerbaijan for a while, but are now withdrawn. The Roman Catholics have worked for years among the Armenians in Teheran and Salmas and maintained a feeble mission in Oroomiah. In 1888 a mission to the Nestorians, called "The Archbishop of Canterbury's Mission," of high Anglican tendencies and methods was established in Oroomiah after many vicissitudes. There has been some sporadic special work for Jews, and the English and American Bible societies have had agents at work. The Nestorian mission, founded in 1835, under the American Board, has grown into the extensive work of the two missions of the Presbyterian Church, with centers at Oroomiah, Tabriz, Teheran, and Hamadan, and the work of Persia's evangelization is committed to these missions, and the mission of the Church Missionary Societies, which have agreed to divide the field between them by a line running from the eastern border of Persia along the thirty-fourth parallel of latitude to Kashan, and thence southwest to Khoramabad and the Turkish border. The 8,000,000 or 9,000,000 people of Persia are dependent upon these little companies for their knowledge of the Gospel.

The missionary work in Persia is surrounded by difficult and grave limitations. There are, perhaps, 75,000 or 100,000 Nestorians, Armenians, Jews, and Parsis in Persia. The rest of the population is regarded as Moslem. Now the Koran nowhere states that an apostate is to be put to death, but according to Al Beidawi there are three crimes for which a man may justly be put to death, apostasy, adultery, and murder (Sale's "Koran," ed. 1887, p. 209), and converts from Islam in Persia have been killed, not professedly, but in reality, because of their change of religion. Moreover, there have been several firmans issued by the Shah affirming the right of the people of other than the Moslem religion to change their religion if they wish. Such a statement of the religious liberty of non-Moslems is its denial to Moslems. The withdrawal of the German missionaries from Oroomiah, a few years ago, was at the instance of the Persian government, which made their aggressive work among Moslems the pretext for its action. The bolder stand of the C. M. S. missionaries at Ispahan has recently led

to no little discussion and condemnation. English missionaries are not so easily expelled, however. Conversation with Moslems on the subject of religion has never been forbidden, and a sort of formal permission was even given some years ago in Teheran to men to visit the mission chapel; but apostasy has almost always met, and for years is likely to meet, in some form, speedy retribution, and an open and earnest propaganda among Moslems, on the part of either mission, would undoubtedly lead to the expulsion of its missionaries from the country. It has been necessary, therefore, to carry on missionary work in Persia with great tact and much quietness, devoting time and strength primarily to the non-Moslem populations. It was, indeed, for the Nestorians that the American mission was founded, and tho it is, I believe, one of the principles of the Church Missionary Society not to send missions to the Oriental churches, its mission at Ispahan, heading the dawn of religious liberty, is devoted chiefly to the vitalization of the Armenian churches in its territory. Nestorians, Armenians, and Jews, accordingly, constitute the present open field of missionary work in Persia. General Schindler gives the number of these as Jews, 19,000; Armenians, 43,000; Nestorians, 23,000, which Curzon regards as in each case an underestimate. There is no such thing as a census in Persia, of course, the government being incapable of undertaking such a work, and the ecclesiastical authorities being averse to it. Judging from his estimate of the Nestorians, however, Schindler is not far out of the way. Of these three classes, the Nestorians present the most favorable field for missionary work. They are a religious people, of many childlike characteristics, patient, dignified, dependent. The Persian Armenians are a difficult class—money-seeking, self-satisfied, not very tractable, ambitious, and active, “loving this present world,” as one of them put it in Tabriz, “and seeking the Kingdom of God last.” Curzon’s judgment, while not wholly just either to Nestorian or Armenian, is not without discrimination. The Nestorians, he says, are “docile, law-abiding, and industrious. They are a warm-hearted people, prone to hospitality, fond of festivity, and neither so precocious nor so crafty as the Armenians. On the other hand, they are very quarrelsome amongst themselves, are avaricious of money, and incurably addicted to mendicancy, and sixty years of missionary effort have not taught them that there is any virtue in truth or any call for private honor.” This last judgment rests on the opinion of Mr. Athelstan Riley, which is not wholly reliable. “The Persian Armenians,” adds Mr. Curzon, “are a less prolific, less gregarious, and less stay-at-home, . . . a less attractive, and an even less reliable people than the mendacious, but peaceable, Nestorians. They travel a great deal and pick up revolutionary ideas, and are disposed to deceit and turbulence.” (Curzon’s “Persia,” London ed. 1892, vol. II., pp. 544-548.) The Jews are scattered through the cities of

Persia, where they can live together. Unlike the Armenians, they do not settle in villages predominantly Moslem. Everywhere they are subject to painful disabilities. They are usually the first victims of the bigotry of a mob, easily aroused anywhere by an appeal to fanaticism. At Ispahan, where they are said to be in a better position than elsewhere in Persia, "they are not permitted to wear the *kolah*, or Persian head-dress, to have shops in the bazaar, to build the walls of their houses as high as a Moslem neighbor, or to ride in the streets." In Hamadan it is not an infrequent thing for the missionaries to hear the roar of some street mob, stirred up by the mollahs, and bound for the Jewish quarter. Of even his primacy in bargain and trade the Jew has been deprived by the Armenian, who will invariably outwit the Jew, and who engages in the main in the more respectable lines of business, leaving the peddling and petty trading to the Jew. Many Jews in Persia have accepted the Gospel, however. There is a small organized Jewish church here in Hamadan, and not a few Jewish young men have received the best medical training available in Persia in the mission schools and under the medical missionaries.

But it is neither of the difficulties nor of the success of the mission work among non-Moslems that I wish to treat. That is an article by itself. It is of Persian Mohammedans and Mohammendanism as the ultimate field of missionary work; for while the missionaries and their supporters are law-abiding and honest, and are at work for those for whom they are free to work, it is manifest to any one that their work touches, and is affecting the established religion. Whatever the difficulties, moreover, and however long it may have to wait, the Christian Church assuredly proposes to meet Islam face to face on every field now in Islam's possession, and to reclaim those fields for the great God, the compassionate, the merciful, whose prophet Mohammedan claimed to be, and for His Christ.

In preparation for that day and in all consideration of the Mohammedan missionary problem, it needs to be kept in mind that Persian Mohammedanism is not the same as the Mohammedanism of India, or Africa, or the Ottoman Empire. The Persian Moslems are schismatics. Their very name "Shiahs" means "Sectaries." It seems strange, as Sale suggests, that Spinoza should have been ignorant of this notorious division, and should "have assigned as the reason for preferring the order of the Mohammedan church to that of the Roman, that there have arisen no schisms in the former since its birth." The same mistake is frequently made, however, in our own day. The unity of Islam is held up as a rebuke to divided Christendom. But Mohammedans would not be grateful for this conspicuousness. They say "The Magians are divided into seventy sects, the Jews into seventy-one, the Christians into seventy-two and the Moslems into seventy-three, as Mohammed had foretold." Moreover they have

advanced beyond Christendom in this that only one sect is entitled to salvation in their view, each sect holding the others damnable. Historically innumerable sects have developed, Sunnites and Shiah with their subdivisions and Matalazites, Sifatites and Kharejites the principal ones. Since 1492 the Persian Moslems have been Shiah, and between them and the Sunnites, the orthodox body to which the Turks belong, there is deep hostility and bitterness, where, indeed, the decadence of Islam has left any sincere feeling at all. The chief points of difference between Sunnite and Shiah are:

"1. That the Shias reject Abu Bekr, Omar, and Othman, the three first Caliphs, as usurpers and intruders; whereas the Sunnis acknowledge and respect them as rightful Imams. 2. The Shias prefer Ali (the cousin of Mohammed who married his daughter, Fatima, and the fourth Caliph) to Mohammed, or, at least, esteem the two equal; but the Sunnis admit neither Ali nor any of the prophets to be equal to Mohammed. 3. The Sunnis charge the Shias with corrupting the Koran and neglecting its precepts, and the Shias retort the same charge on the Sunnis. 4. The Sunnis receive the Sunna, or book of traditions of their prophet, as of canonical authority, whereas the Shias reject it as apocryphal and unworthy of credit." (Sale's "Koran," ed. 1887. Introductory Essay, p. 138.)

The chief point to be noted is that the Shiah believe Ali to have been lawful calif and Imam and hold that the supreme authority in all things, spiritual and temporal, state no less than church, of right belongs to his descendants. This right they do not enjoy in Persia. The civil power is in the hands of the Kajar dynasty. The Kajars are Turks, in no wise connected with the family of Ali. According to the strict faith of the Shiah they are usurpers of authority belonging to Ali's descendants, in whose hands is the ecclesiastical power. There is a very real separation, accordingly, between church and state in Persia, more real than exists in many Christian lands. In Islam, using the word in its popular sense, such a condition as this is a logical contradiction. Mohammed's Islam, the Islam of the califs was the state. It grew by appealing to those motives which only civil power could satisfy and by making such promises as only Islam as a political and military organization could fulfil. Deprived of the power of appealing to such natives and of making such promises and reduced to a religion merely, Islam ceases to be Islam. To this condition Persian Mohammedanism is practically reduced. It is only a religion here. It is the established religion. The state does for it what Christian states, with established religions, do not do for them, but it does not subsidize it financially, as Christian states do. But Mohammedanism can not endure, robbed of its political character. It may become a modified, modernized Islam but it will not be Mohammedanism. It will have to take its place among the world's religions not as a political institution, but as a system of morals and faith. This is what Mohammedanism has had to do in Persia. It controls the passage of property, and still possesses many political advantages.

The civil power has by no means wholly triumphed over it. There are even indications that the present Shah may surrender something of what his father had gained in his long struggle with the mollahs. But Islam has been obliged radically to change its character and Shiah Mohammedanism must become less and less true to Mohammed's principles and less and less like the Mohammedanism of Abubekr and the world-conquering califs and more and more a religion simply with no appeal save to the conscience and intellect of man.

From this deadly separation the Sunnite Mohammedanism of the Turk has been fictitiously saved. His Sultan has been his calif, too. Legally the califate belongs to the Prophet's family of the Koreist. After the dismal end of the Abbassid dynasty of califs in 1258, a mock califate was set up and maintained in Egypt. This came to an end with the conquest of Egypt by Selim I., Sultan of the Osmanlis, to whose successor, Suleiman, Muttawakkie, the last of the puppet califs of Egypt and a descendant from the thirty-fifth calif of Bagdad, surrendered his supposed rights, so that the Osmanli sultans to this day have claimed to be the spiritual as well as the political successors of Mohammed. The claim is a poor dream, mockt at by the Hindus, Persians, and Moors, but it has saved Sunnite Islam from the present fate of the Shiah faith. (Muir's "Caliphate," London ed. 1892, pp. 589-594.) As a matter of fact, however, the pressure of civilization and the better Christian ideals, and the general onward sweep of human life have deprived even the Sunni Moslem of the sanctions and incentives which made the faith of the Arabs vital, irresistible.

Deprived of its military character, and denied political authority, tho it administers still a good share of the civil law, and usurps political power wherever local officials are too weak to resist, Shiah Mohammedanism has had good opportunity to develop its religious, ethical and social fruits. What have been the results? In social life, Mohammedanism never conceived of a home. In Persian there are no distinct words for wife and home. The words for woman and house serve instead. The Prophet's example and teaching, the supposed revelation of God in the Koran, made it certain that Mohammedan life should forever lack all that for which in our Christian life the home stands. "Of other women who seem good in your eyes," said the Prophet, "marry but two or three or four," (Rodwell's "Koran," London ed., 1876, sura iv., 3, p. 451.) "Who control their desires, save with their wives or the slaves whom their right hands have won, — in that case verily they shall be blameless; . . . these shall dwell, laden with honors, amid gardens." (Idem, sura lxx, 29, 30, 35, p. 60.) Thus Mohammed granted his followers in all times what in practical life amounts to unlimited polygamy, legalized lust to suit the taste and wealth of all. The late Shah, I was told by a Persian officer in

Teheran, left in his harem when he died 1400 women, 104 of whom were recognized as legal wives, the rest as concubines and attendants. The present Shah said some years ago that his father had 56 wives. Few Persians are able to maintain many wives. Probably one-half, says one who has lived in Persia many years, are monogamists, not of choice, but of poverty. For the satisfaction of these, against their creation of homes, the Koran provides in its enactments regarding divorce. "Ye may divorce your wives twice." "Then if the husband divorce her a third time, it is not lawful for him to take her again, until she shall have married another husband; and if he also divorce her, then shall no blame attach to them if they return to each other." (Idem, sura ii., 229, 230, pp. 395, 396.) It is against this last provision that Al Kindi, a Christian apologist living at the court of Al-Mamun, one of the most liberal of the Bagdad califs, in the ninth century, and who seems to have been allowed free speech, most bitterly protests in a letter written to a Moslem friend, Abdullah ibn Ismail, who had invited him to embrace Islam, "what could be more vile," he asks, "than your own ordinance for legalizing remarriage after the thrice repeated divorce; for by it, a chaste lady, tender and delicate, the mother of virtuous daughters, herself, it may be noble-born and held in honor by her kinsfolk — this pattern of virtue and refinement must submit her person to the lewd embrace of a hired gallant, before she can be restored to her husband, — an abominable law, more odious even than the wicked custom of the Magians. And yet thou invitest me to accept a vile ordinance like this — an ordinance against which the very beasts of the field, if you gave them speech, would cry out for shame!" "Words strong, but not too strong here," adds Sir William Muir. (Muir's "Al Kindi" London ed., 1837, pp. 93, 94.) This was evidently the way the law worked. No limit was set to the number of wives a man might take in succession and put away by simply thrice declaring them divorced, and observing certain financial provisions. The wife had no remedy, no resource. She must do what she can with her life. Under such practises it is no wonder that one sees here in the main not the attractive women, (veiled women are the minority in the country as a whole) and the handsome, stalwart, active men of whom we read in books on Persia, but wreckt and weakly men and women, aged and shriveled before their time. It is significant that the provisions regarding divorce quoted above are from a sura in the Koran named "The Cow." That is woman's grade in Moslem principles. There are exceptions to placing her on this grade. Some of the Prophet's women were in part wives and the exception of a nobler treatment emerges here and there in the Koran, but as a "Cow" Islam has treated woman. It began soon to degrade man. It began at once to degrade woman, who "possessed," according to Muir, "more freedom and exercised a healthier and more legitimate influence, under

the pagan institutions of Arabia before the time of Mohammed, than under the influence of Islam." Islam had done its deadly work in this regard here. In his report on Persia in 1873, Dr. J. E. Polok, who was a physician, named as the first main cause of the decline of population, "the unfavorable position of women, including the facility of divorce, early marriage, and premature age." No wonder one woman said to Mrs. Hawkes, of Hamadan, at Kermanshah. "Your prophet did well for your women; ours did not. I shall have words with our prophet when I see him in the next world," and that another cried out of her wretchedness, "When the gates of hell are opened, the Mussulman men will go in first." (Wilson's "Persian Life and Customs," New York ed. 1895 p. 226.)

It has been claimed for Islam that its provisions regarding marriage have abolished the vice of prostitution, and made Moslem lands in this vital respect cleaner than Christian lands. The moral fruits of Islam have been extolled in the public places. It can be shortly replied that the authorized Moslem practices regarding women render prostitution a superfluous and unnecessary vice, but it may be worth while to accept the challenge and to measure Shiah Mohammedanism by it. Prostitution has not been abolished. It flourishes in Meshed under ecclesiastical sanction, and in the cities. Meshed is one of the holy cities of Persia, the burial place of the preeminently holy Imam Reza, the son of Imam Musa and the eighth of the twelve Imams or Prophets, to which 100,000 pilgrims annually toil their way from all parts of Persia. "In recognition of the long journeys which they have made," says Curzon, "of the hardships which they have sustained, and of the distance by which they are severed from family and home, they are permitted, with the connivance of the ecclesiastical law and its officers, to contract temporary marriages during their sojourn in the city. There is a large permanent population of wives suitable for the purpose (a *sigheh* or temporary wife may be married for any period from one day to 99 years. Women often prefer being *sighehs* for the full period to being *akdis* or real wives. The *akdi* can be divorced at any time, the *sigheh* not before the end of her contract, except for misconduct. Short period *sighehs* in the big cities are quasi-prostitutes.) A mollah is found, under whose sanction a contract is drawn up and formally sealed by both parties, a fee paid, and the union is legally accomplished; after the lapse of a fortnight or a month, or whatever be the specified period, the contract terminates, the temporary husband returns to his own *lares et penates* in some distant clime, and the lady after an enforced celibacy of fourteen days duration, resumes her career of persevering matrimony. In other words, a gigantic system of prostitution, under the sanction of the church, prevails in Meshed. There is probably not a more immoral city in Asia." (Curzon's "Persian," London ed., 1892,



vol. I, p. 165.) Malcolm says the Sunnites abhor the practice. ("History of Persia," London ed., 1829, vol. II, p. 428.) There are villages also, such as Novaron in the province of Irak-Ajemi, which are noted for the presence of soliciting women even on the roads about the town. While it has prostituted the home and made it a private brothel, Islam has not purged society of the hideous vice which is the curse of civilization, and of the celibate life which civilization fosters. It is true that Mohammed, with that one-sided vision which has characterized all legislation on this subject, pronounced fearful penalties upon the woman proved guilty of whoredom. She was to be immured, as men are still here, until she died. (Sale's "Koran," ed., 1887, sura 19, p. 55.) This punishment was changed by the Sunna to scourging with a hundred stripes and banishment for a year in the case of maidens, and to stoning for married women. (Vid. sura xxiv, 2.) Within the last year or two, prostitutes have been sewed in bags, laid on the ground, and beaten to death with clubs in Oroomiah, by the civil officials; but such punishment is exceptional and it is not visited upon the Meshed iniquity, nor have I heard of any punishment of such offenses elsewhere. Shiah Mohammedanism, if it does not openly sanction immorality, tolerates it in its holy places in the very precincts of its mosque, and furnishes no justification of the panegyrics, with which we have been made familiar.

There is a hideous form of immorality, moreover, which Mohammedanism seems to have revived, and which flourishes under Islam as it does nowhere else in a world richly furnished everywhere with ingenious forms of evil, the sin of Sodomy. Dr. Jessup writes:

"In the city of Hamah, in Northern Syria, the Christian population even to this day are afraid to allow their boys from ten to fourteen years of age to appear in the streets after sunset, lest they be carried off by the Moslems as victims of the horrible practise of sodomy. Mohammedan pashas surround themselves with fair-faced boys, nominally as scribes and pages, when in reality their object is of entirely another character. A young English lord, traveling in Syria some years since, entered the Turkish baths in the city of Tripoli, when he was set upon by a number of Moslems, as the men of Sodom attempted to assail the angelic guests of the righteous Lot, and only with the greatest difficulty did he escape from their brutal hands. They were arrested, bastinadoed and sent to the Acre penitentiary. A crime so abominable, unspeakable, and incredible, instead of being checked by Mohammedanism, is fostered by it, and it is one of the scourges of Mohammedan society." (Jessup's "Mohammedan Missionary Problem," pp. 48, 49.)

Among the "higher classes," this crime is horridly common in Persia to-day. Scores of the *khans* and wealthier men of the cities keep boys for the foulest purposes. The sin was prevalent in Henry Martyn's day. He writes in his journal for May 28, 1811, "The Resident (at Bushire) gave us some account this evening of the moral state of Persia. It is enough to make one shudder. If God rained down fire upon Sodom and Gomorrah, how is it that this nation is not

blotted out from under heaven? I do not remember to have heard such things of the Hindus, except the Seiks; they seem to rival the Mohammedans." After quoting Dr. Jessup's story of the condition of Hamah, Dr. Wherry adds:

"In India the case may not be as bad as it is in Turkey, but I think we can fairly agree with the Rev. J. Vaughan, who says, 'However the phenomenon may be accounted for, we, after mixing with Hindus and Mussulmans for nineteen years back, have no hesitation in saying that the latter are, as a whole, some degrees lower in the social and moral scale than the former.' (Wherry's "Commentary on the Koran," London, ed., 1884, Vol. II, p. 69.)

Against this sin the Koran says only this, and some dispute its reference to sodomy. "And if two men among you commit the crime, then punish them both; but if they repent and amend, then let them be; Verily, God is He who relenteth, merciful" (sura iv, 20). The prophet was not understood to intend any heavy punishment. Some understood that they were only to reproach the offenders in public, or strike them on the head with their slippers. Some others thought the guilty persons might be scourged. (Sale's "Koran," p. 55.) According to the *Tafsir-i-Raufi* the punishment was to be inflicted by the tongue, at most by the hand. (Wherry's "Commentary," vol. II, p. 75.) Shiah Mohammedanism has not saved woman from man. In multitudes of instances it has not saved man from his brother.

(To be concluded.)

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## THE AWAKENING OF THE AMERICAN NEGRO.\*

BY DELAVAN L. PIERSON.

The liberation of the slaves was but the first step in the emancipation of the American Negro. Even as the exodus of Israel from Egypt was but the beginning of their march toward the promised land. In order to make the liberation of the colored race of true and lasting benefit to themselves and to the country in which they live, industrial, intellectual, moral, religious, and political freedom and education must follow.

Great strides have recently been made in this direction, especially through the efforts of one of their own number, Booker T. Washington, who has been called "the Moses of the negro race." He is now well known throughout the country as the leader and educator of his people, and has not only accomplished wonders toward solving the negro problem by means of his system of education at *The Tuskegee Normal and Industrial Training Institute*, but has awakened much

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\* The facts in this article are gathered largely from addresses and articles by Booker T. Washington.



BOOKER T. WASHINGTON,  
Principal of the Tuskegee Normal and Industrial Training Institute.



interest and gained much commendation in all parts of the country by his numerous and telling addresses. Without special gifts as an orator or magnetic qualities as a speaker, his thorough knowledge of the problem which confronts him, his wisdom in carrying out his ideas, and his intense earnestness have enlisted for him and his work the sympathies and support of thousands of men and women all over the country. The success of his methods has also attested the practicability of his theories.

Booker Washington was born a slave on a plantation at Hale's Ford, Virginia in 1857. He lived with his mother in a little one-room log cabin with a dirt floor, in which was a hole for storing sweet potatoes. At the close of the war, which made the negroes men instead of property, he went to Malden, West Virginia, to work in the salt furnaces. While there, he heard of General Armstrong's school in Hampton, Virginia, as a place where a poor boy could earn an education. He made up his mind to go there if possible, and with this end in view began to save every cent he could earn. Finally one morning he started to walk to the coveted school, scarcely knowing where it was located. One night, after traveling many miles on foot, by coach, and by rail, he found himself in Richmond, without friends, money, or a place to sleep. After spending the night on the street, he started to look for means to continue his journey. Seeing a ship unloading pig-iron, he obtained work from the captain until he had enough money to pay his way to Hampton, where he arrived with fifty cents in his pocket. After General Armstrong had heard his story, and the object of his coming, he promised to give Booker a chance to pay his expenses through. While at Hampton, he learned much that has been of immense assistance in his present work and resolved that if God permitted, he would go into the "black-belt" of the Gulf States, and give his life to help young men of his own race to gain an education.

Washington was graduated from Hampton with honors and after teaching in West Virginia and studying in Wayland Seminary, he returned to Hampton as a teacher. In 1881, the Alabama legislature past a bill appropriating \$2,000 yearly to carry on a school at Tuskegee for the education of negro youths. General Armstrong was asked to suggest a suitable man to establish and conduct the work, and he recommended Booker T. Washington. The district in which the new school was to be located is one in which the black people outnumber the white three to one. Here, on the 4th of July, 1881, he opened the Tuskegee Normal and Industrial Training Institute in a small church and shanty, with thirty students and one teacher. Since that time the institution has grown, until it has now eighty instructors and about one thousand students, of both sexes, from nineteen States, all over fourteen years of age, the average being eighteen and one-half years. This institution is Christian, but not denominational. The

instructors emphasize that religion is practical, not merely theoretical or emotional, and of all the lessons that need to be emphasized in the South, none is more needed than that of *practical* Christianity. Prof. Washington cites, as an example of the prevailing idea of religion among many of the colored race, the story of a colored man who went to his weekly class-meeting, and said to his class leader, "I's had a ha'd time since our las' meetin'; I's been sometimes up and sometimes down. 'spect I's broken eb'ry one ob de ten comman'ments since our las' I meetin', but I tanks God, I's *not los' my 'ligion yet.*" The coming generation of young men and young women need to be taught that they should not only profess Christianity, but put it in practice in their daily lives.

From the first, industrial training has been given, together with intellectual and religious instruction. This industrial training has several advantages. Young men and young women are thereby enabled to work out about half of their board, and pay the rest in cash. Their labor has an economic value to the institution, and at the same time trains the student to make an honest living. Over twenty-four hundred acres of land are owned, six hundred and fifty of which are cultivated. Beside the regular literary, scientific, and religious training which the students at Tuskegee receive, the institution offers courses in various branches of agriculture, horticulture, dairy products, brick masonry, wheelwrighting, blacksmithing, tinning, carpentering, painting, shoemaking, tailoring, dressmaking, and various branches of domestic science—in all, twenty-five branches of industrial training, besides preparing men and women as teachers, preachers, physicians, nurses, lawyers, clerks, merchants, machinists, etc. This system enables them to make practical application of the theories which they learn in the class-room. The principle of physics are immediately applied in the machine-shop, those of chemistry in farming and cooking, those of mathematics in carpentry, etc. There are no idlers in Tuskegee. They erect their own buildings, even manufacturing every brick; they also do the carpenter and other work. Thus the institution secures buildings for permanent use, with a minimum of expense, and the students have the industrial training. This also helps the young men and young women to get rid of any old idea they may have that labor is disgraceful; that it is beneath one to use his hands if he has had some education. The Tuskegee property is now valued at two hundred and eighty thousand dollars, on which there is no mortgage. This includes thirty-seven buildings, all except three of which have been erected by the students. The central aim of all departments of the institute is so to fortify the head, hand, and heart of the negroes who attend that they may go out and mingle with their race on the cotton, rice, and sugar plantations, and be the means of elevating them economically, intellectually, morally, and

spiritually. The expense of carrying on this work is only about seventy-five thousand dollars a year, over one half of which is met by the labor of the students.

One great difficulty met in endeavoring to better the condition of the southern negro is the "mortgage system," which makes them virtually the property of the well-to-do planters, taking away all their independence, ambition, and self-respect. They live in little cabins and try to pay sometimes forty per cent. interest on their property and on their crops, which are often mortgaged even before they are raised. The result in poverty and lack of hope for better things can be imagined.

Intellectually their advantages are in many places not much better. Not being allowed to attend school with white children, they go to little log cabins or tumbled-down churches, which in Alabama are open only three months of the year in the country districts. Owing to poor pay and other reasons, many of the teachers that can be secured, have been not competent instructors, and the result is intellectual poverty and stagnation equal to the industrial.

The moral and religious condition of these people is, if anything, generally lower; witness the number of lynchings in the South for beastly crimes; the character of their dances; their preaching services, and many of their religious—but not Christian—leaders. Without ambition in material things they, to a large extent, live without self-restraint in moral things. Their careless natures joined to their state of poverty and ignorance tending to divorce morality from their religion.

Tuskegee Institute is seeking to find and apply a remedy for this state of things. This work they do not consider to be hopeless or even discouraging. The negroes acknowledge their ignorance and low condition, but they think that there is no help for it. What they need is intelligent and unselfish leadership in their religious, intellectual, and industrial life, and this is what the Tuskegee Institution is endeavoring to give them. The trouble is that these people do not know how to utilize the results of their labor. What they earn gets away from them in paying mortgages, and in buying lace, snuff, and cheap jewelry. They have not yet learned the distinction between cheap and showy imitation of wealth and education, and the culture and refinement which comes only by slow and labored progress. A one-roomed cabin will sometimes have clocks bought on the installment plan for twelve dollars, when in nine cases out of ten, not one in the family can tell when the hands point to six o'clock and when to twelve; or a family will mortgage a year's crop to pay for a showy wedding or funeral.

Tuskegee has already succeeded in transforming many districts. At the time of their emancipation, practically all of the negroes lived in one-room log cabins; ten years ago nine-tenths of them lived in the

same way; whereas to-day one-third of them have at least doubled their accommodations, and many of them own their farms and homes. The students who come to Tuskegee from wretched, single-room hovels, go back to transform them into homes, where peace and purity can thrive. Already the graduates of the institute are in great demand all over the South, and other schools are applying the Tuskegee principles and methods of education.

As examples of the practical workings of the system, Mr Washington cites the following instances:

Ten years ago a young man born in slavery found his way to the Tuskegee School. By small cash payments and work on the farm he finished the course with a good English education and a practical and theoretical knowledge of farming. Returning to his country home, where five-sixths of the citizens were black, he found them still mortgaging their crops, living on rented land from hand to mouth, and deeply in debt. School had never lasted longer than three months, and was taught in a wreck of a log cabin by an inferior teacher. Finding this condition of things, the young man took the three months' public school as a starting-point. Soon he organized the older people into a club that came together every week. In these meetings the young man taught them the value of owning a home, the evils of mortgaging, and the importance of educating their children. He taught them how to save money, how to sacrifice—to live on bread and potatoes until they got out of debt, begin buying a home, and stop mortgaging. Through the lessons and influence of these meetings, during the first year of this young man's work, these people built by their contributions in money and labor, a good frame schoolhouse that replaced the wreck of a log cabin. The next year this work was continued, and those people, from their own gifts, furnished funds for adding two months to the original school term. Month by month has been added to the school term, till it now lasts seven months every year. Already fourteen families within a radius of ten miles have bought and are buying homes, a large proportion have ceased mortgaging their crops, and are raising their own food supplies. In the midst of all is the young man educated at Tuskegee with a model cottage and a model farm that served as an example and center of light for the whole community.

A few years ago a young woman was educated and converted at Tuskegee. After her graduation she went to one of the plantations where they only had school for three months in the year in a broken-down log cabin. She took charge of the school, and went amongst the mothers and fathers of the pupils, and found out what their resources were. She taught them how to save money. The first year, many men decided not to mortgage their crops, but to provide suitable homes, and a good schoolhouse. They added to the school term until now they have a season of eight months. The community is transformed, and the very faces of the people show the revolution that has been wrought in their lives by that one Christian leader. Every improvement has come through this young woman in their midst showing them how to direct their efforts, how to take the money that had hitherto gone for mortgaging, snuff, and tobacco, and to use it for their own uplifting.



What effect does this work at Tuskegee have upon the relations between the white and the black men? The Institute aims not only to uplift the ignorant and down-trodden negroes, but to bring the white people of the South to the point where they will not think that they need to degrade themselves by dishonesty at the polls in order to overcome the majority which the colored people have over them. Whatever friction exists between the races will pass away just in proportion as the black man can produce something that the white man wants or respects commercially. When the Tuskegee Institute was first opened, it was ignored or despised by the white people. A wheelwright shop was started, and then men who wanted carriages came to it. A job-printing establishment was opened, and soon the organ of the Democratic party was printed every week by the colored students. By having something that was of commercial value, the whites and blacks became acquainted; their business interests became linkt together, and they are now warm friends. If a negro's business interests increase until he gets a mortgage on a white man's house, that white man will not drive the negro from the polls.

Mr. Washington thus concludes one of his telling addresses on this subject:

If ever there was a people that obeyed Christ's injunction, "Whosoever shall smite thee on thy right cheek, turn to him the other also," that people has been the American negro. To right his wrongs the Russian has appealed to dynamite, the Indian to his tomahawk, the Irishman to agitation, the American to rebellion, but the negro, patient, unresentful, and law-abiding, has always depended upon his songs, his midnight prayers, his groans, on an inherent faith in his cause. If we may judge the future by the past, who will say that the negro is not right? We went into slavery pagans, we came out Christians; we went into slavery a piece of property, we came out American citizens; we went into slavery without a language, we came out speaking the proud Anglo-Saxon tongue; we went into slavery with the slave chains clanking about our wrists, we came out with the American ballot in our hands.

You seldom see a black hand on any street in America held out for charity. It is not charity that the black people of this country ask. We do not ask anyone to do a thing for a student at Tuskegee which the student is able to do for himself. They pay their own board, partly in cash, and partly in labor. They have put up their own buildings to a greater extent than in any other institution in the country. The only thing which they can not pay is the fifty dollars each for tuition. We do not ask to have money scattered promiscuously among our people in the South, but simply to be used in educating one or more of those Christian leaders, who, when they have received their education, will go out into other villages and try to accomplish the work of making the colored people a righteous and thrifty race.\*

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\* The present needs of the institute are an adequate endowment fund, scholarships, additional buildings, tools, and other outfits. Fifty dollars furnishes the means for educating a student for one year, and \$1,000 establishes a scholarship. Already the graduates contribute generously to the current expenses, and thereby show their appreciation of the benefits which they have derived from their Alma Mater.

## THE POWER OF GOD IN AFRICA.

The original "Memoir of W. A. B. Johnson," published in 1852, is now difficult to obtain. It seems to us best to preserve at least some of its most important and striking portions of its contents which are no longer within reach of most readers, as invaluable testimonies to the work and revelations of God's gracious power.\*—EDITOR.

A young man came to Mr. Johnson and said: "Massa, them words you talk last night strike me too much. You read the fourteenth and fifteenth verses of the forty-fourth Isaiah and explain them. Me say, 'Ah, who tell massa all this? He never been in my country.' You say, 'Do not your country-people live in that fashion?' I say, 'Yes, that true; God knows all things. He put them things in the Bible.' I so sure that the Bible God's Word, for man can not put all things there, because he no see it. That time I live in my country, I live with a man that make gree-gree, and teach me to make gree-gree too. He show me one tree. He say, 'That gree-gree tree.' He take ax and cut some of that tree. He make a god, and he take what was left, and make a fire, and all the people come and sit round the fire. Then they cook and eat. When they done eat, the man take the leaves of the gree-gree tree and burn them in the fire, and then all the people stand round the fire and clap their hands and cry, 'Aha, aha!' Massa, when you read that verse, I can't tell you what I feel. You then talk about the twentieth verse: 'He feedeth on ashes;' and I was struck again, for when they done cry, 'Aha,' they take the ashes and make medicine; they give it to people when they be sick. You been see some gree-gree which looks like dirt; that is the same ashes they carry that our poor countrymen feed on. For true the Bible God's Word. Again you talk about the twenty-first verse, and tell us look back and see how God pull us like brand out of the fire. Massa, I thank God for the Word I hear last night; it make my heart sorry for my country-people, but it make my heart glad when I see what God done for me. But me so wicked. God love me so much, and still my heart so cold. Massa, one thing trouble me too much; sometimes you talk about whoremongers and adulterers. I must say I not done that sin yet, but I am so 'fraid by and by I shall do that sin. Me done that sin plenty times with my heart. I hope the Lord Jesus will have mercy upon me and keep me. Another thing trouble me; I don't know if you like to hear it, but I will tell you. My heart trouble me too much about my country-people—me so much want to be a teacher to them. I wanted to tell you before, but me so ashamed; but when you preach last night about our country-people, I think I must tell you.'"

\* The Editor has recently reproduced this remarkable story under the title "Seven years in Sierra Leone." Published by Fleming H. Revell Co., N. Y.

Mr. Thomas Morgan wrote to the secretary at London: “. . . I had given in to some prejudices against the mental endowments of the negroes, leaning to the side of uncharitableness. I resolved to study a particular acquaintance with their private thoughts; and I find, from summing up the various occurrences which I have myself witnessed, you have reason to adore God for suffering you to open a door through which the light of the Sun of righteousness is now spreading its influence over the whole country of Ethiopia.

“I visited the members of each family separately, to gratify my own inclination, and to try the ground of those faults so often assigned to professing Christian negroes. Faults and crimes were found, and many were great; but none surpast, nor did they equal, the state of the towns of the same size, and which for centuries have heard and read the Gospel, in England. This is a proof that African towns (I speak especially of Regent's Town) are superior to the towns of England in moral and religious conduct; and if we take into view the short period since civilization began here, we may say it is a light to the people of Britain.

“In Freetown schools, I have seen Dr. Bell's remark verified, that a child of any ability may with facility proceed from reading the alphabet to the reading of the Bible in four months. As to the ability of the negroes, if I can recollect my own at an early period of life, theirs is as far superior as one child need wish to be to another.

“We were much struck with the *integrity* of the people. At one time a fire broke out, and in the confusion many things were scattered about the yard; not one article, however, even the most trifling, was lost, but all were brought to the house again and fixed in their proper places. A boy who had got possession of the box which contained the money for paying the mechanics and laborers was found in the garden, with the box under his arm, guarding it, tho unnecessarily, with a drawn cutlass in his hand. During the fire the women went to the church to pray.

“Scarcely an event occurs but what they notice as springing from the overruling providence of God. Taught of God, they mark the painful events of His providence, as children would mark the dealings of a father.

Entering the huts around us, unexpectedly, as I often did, of the families of all classes of the communicants, I could not be deceived as to their actual condition.

“I have found many commendably employed in agriculture. Many gardens are kept in very neat order, tho most of the owners have but little leisure to devote to this employment. I have frequently known the whole of the time allowed for dinner spent by both husband and wife in fencing, digging, or planting the little spot of ground attached to each dwelling. Decency and cleanliness mani-

fest the diligence of those who live under the power of religion. In cases where they can read they may be frequently seen with friends around them searching the Word of life; and respites from labor are often made a blessing to the whole town, as the sick, the careless, the backsliding, and the profane are visited, instructed, warned, comforted, and relieved by their zealous brethren.

“The Christian negroes show a strong attachment to the simplest views of religion. I began some explanations of the Lord’s Prayer. They made the most practical use of them. A display of an unholy temper would receive a reproof: ‘If God, your Father, that be no like His child.’ Some said that they needed indeed such a Father; others, such daily bread. Some thought God could not be their Father, because they did not feel sufficient desires that His kingdom should come among their country-people; and others thought they were rebellious for not doing His will on earth more as it was done in heaven. Some wept to think how He delivered them from temptation and evil; and all, I believe, burned with love to ascribe to him the kingdom of His love, the power of His spirit, and the glory of their salvation.”

Mr. Jesty wrote: “Never did I pass such a Sabbath in my dear native country. Never did I witness such a congregation in a professing Christian land, nor ever beheld such apparent sincerity and brotherly love. At the monthly meeting in one minute after Mr. Johnson and myself were ready to receive the money and the names, we were surrounded by several hundreds of humble friends to missionary exertions, crying, as it were with one voice, ‘Massa, take my money!’ ‘Massa, massa. take mine!’ It was indeed a pleasing sight to behold a people—once led captive at the will of Satan, devoted to gross superstition and folly, embracing their gree-grees and trusting in them for defense, and once expending all the money that they could spare in the purchase of these false Gods—now conquered by the love and power of Him that taketh away the sin of the world, and with cheerful and renewed hearts giving of their little substance to communicate the privileges of the Gospel to their countrymen also.

“On a beautiful moonlight night, the children could be seen from all parts of the town, (assembled to hold a prayer meeting in the open air), I saw at the foot of the hill some men and women coming toward the children. The men joined the boys, and the women joined the girls. The boys and girls had now sung several hymns, and after a few minutes’ cessation began again. I looked around and saw numbers of the inhabitants, men and women, coming in every direction. They joined respectively the boys and girls, and sang for some time, when the boys and girls retired to their school-houses, and the men and women retired to their homes in peace.”

The original memoir of Johnson thus impressively concludes:

“And now we bring our narrative to a close. The lessons it teaches are many; but two or three thoughts more immediately present themselves.

“The first is, the sovereignty and power which mark certain of the divine operations.

“It was remarked a few years since by an aged and thoughtful minister: ‘We do the best we can to raise up a succession of faithful ministers of the Gospel. We look out for young men of promise—men whose hearts God seems to have touched; we put them under instruction; we make them theologians and preachers; and thus whatever is in our power we do, and in so doing we act rightly; no other course is open to us. To a certain degree we succeed, tho we often have to mourn over grievous disappointments. But now and then it pleases God to take the work into His own hands. He raises up a man, and makes him a preacher of the Gospel by His own especial teaching, and *then* we behold a very different sort of minister from any that human efforts or human skill can produce.’

“The truth of this remark, which was uttered long before either of these remarkable men had been given to the Christian church, has since been made strikingly evident in the histories of Williams and of Johnson. No two individuals in modern times have been so honored of God in the missionary work as were these two men, and none could be more evidently prepared by Himself for the work.

“In the year 1816—a year which will be ever memorable in the angelic annals—the mission of these two men was commanded. An eminent prelate\* once compared Mr. Williams’s narratives with the Acts of the Apostles, and under such sanction we can not hesitate to say that, as in A.D. 45 (Acts xiii, 2) so in A.D. 1816, ‘the Holy Ghost said, Separate Me Johnson and Williams for the work whereunto I have called them.’ And what was that work? It was one as absolutely beyond all human power as was the subjection of the Roman empire to the sway of Him who was crucified on Calvary.

“Two regions of the earth were preeminently reigned over by the Evil One. In Africa, among the degraded race of Ham, the slave-trade had done its work in crushing, brutalizing, exterminating, while their religion was avowedly *devil-worship*. In Polynesia some of the most lovely spots on the earth were becoming depopulated by vice and unnatural cruelty. Mothers slept calmly on beds beneath which they had buried many of their own murdered infants. Over these two regions Satan ruled supreme, and his kingdom of hell was almost visibly established. To overthrow that dominion it pleased God to send forth two young men—not a phalanx of learned theologians or well-taught divines or clever and astute philosophers, but two men of no learning, possessing only a scanty measure of the most

\* Late Bishop of Ripon.

ordinary instruction. There cannot be a doubt that this was ordered as in the apostle's day: 'After that . . . the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. . . . Because the foolishness of God is wiser than men; and the weakness of God is stronger than men' (1 Cor. i., 21, 25).

"Had the event proved otherwise, the directors of the London Missionary Society would have been deemed by many to have laid themselves open to censure. John Williams had not arrived at the age of manhood when he was sent forth, and his previous instruction had occupied but a few short months.

"As to William Johnson, he had been a mechanic; had been placed in the National Society's training-school for a single twelvemonth, and was sent forth by the Church Missionary Society to labor in West Africa as a schoolmaster. It is quite certain that neither of these societies had an idea, when they sent forth these young men with far less than the ordinary preparation, what important instruments, in the hand of the Holy Ghost, they were then dismissing to their labors.

"It is no detraction from the merits of Mr. Williams to remark that Mr. Johnson, placed in more painful and difficult circumstances, shines under these circumstances with a still brighter light. Ease and luxury, sunny climes and softening atmospheres, are not those which are most favorable to Christian heroism. Multitudes of predecessors in the missionary work had sunk under the temptations, and had failed in the same undertaking in which Mr. Williams so remarkably succeeded. The difficulties which surrounded Mr. Johnson were of a different class. The climate, it is true, was in each case unfavorable to vigorous efforts; but, while surrounding circumstances in Polynesia almost resembled those of Bunyan's 'enchanted ground,' the case of a missionary in western Africa was widely different. Despondency might cooperate with a relaxing climate, and so produce a despairing inertness; but assuredly everything around was replete with painful sights and dread-inspiring alarms. Poverty, degradation, physical and moral wretchedness among the people, conspired, with frequent sickness and death among the laborers, to throw the missionary upon his God as his only refuge and strength, 'a very present help in time of trouble.' And *when* this result was produced, the effect was naturally most salutary.

"The general effect, then, of these differing circumstances was, that while both these eminent men preached the same Gospel, and with the same simplicity and faithfulness, the results were modified by external influences. In Mr. Williams's case we find large and rapid successes; in Mr. Johnson's, more limited but perhaps more deeply spiritual conversions. We remark the difference not in depreciation of Mr. Williams's labors; had he been placed in Mr. Johnson's circumstances he would probably have been what Mr. Johnson was; while Mr. Johnson, in Polynesia, would have proved himself another Williams. 'But all these worketh that one and the selfsame Spirit, dividing to every man severally as He will' (1 Cor. xii., 11), Nor must the reader forget, in comparing these two eminently successful missionaries, that Mr. Williams's course was prolonged to more than two and twenty years, while Mr. Johnson's ended in less than seven.

"A second remark which naturally suggests itself is this: that

when God speaks to any man *directly*, as He spoke to William Johnson, the speech of that man to his fellow-sinners will often be found to be similarly *direct* and effective.

“Johnson was awakened and called ‘out of darkness into marvelous light’ without human instrumentality. By the Holy Ghost, working with conspiring circumstances, his heart was penetrated. The preacher’s part which followed was only to administer comfort and to point to Christ. And when so built upon the only sure foundation, and made desirous of spreading the knowledge of salvation, it is most worthy of remark that he could scarcely open his mouth without some one being stricken to the heart. The proofs of the directness and effective character of his preaching pervade his whole history. The ‘live coal from the altar’ evidently had ‘touched his lips,’ and his speech was ‘with demonstration of the Spirit and with power.’

“One more observation must be made, tho with fear and trembling. In the short but eminently successful career of Mr. Johnson, we see how practicable it is to unite a burning zeal with a sound judgment, and how excellently the two combine to form the able minister of the Gospel.

“In the present day, prudence and caution and decorum are more common than fervency and earnest zeal; and hence it follows that any overflowing of earnestness is almost sure to be checkt and reprov’d, as ‘bordering on enthusiasm.’ It was so in Mr. Johnson’s case. His very first step in his public duty exposed him to such a check; but a review of his whole course presents him in the light of one who merely felt and acted in the spirit of St. Paul. He was willing to be ‘made all things to all men, that he might *by all means* save some.’ He was ‘instant in season, *out of season*, reprov’ing, rebuking, exhorting with all long-suffering and doctrine.’ But he was ever watchful, humble, desirous to receive the counsel of his elders, and prompt in obeying it. He kept an even course between the urgency of the governor, on the one hand, desirous of a general admission into the church, and the apprehensions, on the other, of ‘that fearful Tamba, dreading that the church would be filled with hypocrites.’ The soundness of his judgment and the wisdom of his course are seen in the rapid disappearance of disorder, and the perpetual increase of his influence over his people. Not by mere priestly pretensions, but by the legitimate sway of mind over mind and heart over heart, he won his way, till toward the close of his course the control exercised by him seemed all that a pastor could desire. It is not indeed to be doubted that, as in the apostolic churches, so in Regent’s Town, the enemy was sedulously employed in sowing tares among the wheat. We have already seen that within a few weeks after his departure the temptation of ardent spirits crept in. If we had pursued the story still later, we might have met with the sad story of a quarrel, ending with the appearance of some of the Regent’s Town communicants, as criminals, before a magistrate. But the counterpart of all this had been written before, in St. Paul’s and St. Peter’s epistles (2 Cor. xii., 21; 2 Pet. ii., 18–22). And the best criterion of Mr. Johnson’s having followed Paul, as Paul followed his Master, is that his whole narrative bears the closest resemblance to the apostle’s own experience, as we find it depicted in his various epistles.

“Such is the work of God, carried on by a few of His people, for ‘accomplishing the number of His elect and hastening His kingdom.’”

## II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

### The Victorian Reign and Missions.

Edward VI. declared the colonial policy of Great Britain to be founded upon the extension of the Christian religion. Sir Humphrey Gilbert makes him to say: "The sowing of Christianity must be the chief interest of such as shall make any attempt at foreign discovery, or else whatever is builded upon their foundation shall never obtain happy success or continuance." That has been the colonial policy of Great Britain from the beginning. However consistently or otherwise incidental acts may have been with it, or however little sympathy some of the administrators of the government at home or abroad may have had with it, or how miserably some of them may have misrepresented it, the great stream of tendency of the British government through at least three centuries has been to make the nation a missionary agency.

Of the prominence of this feature of national administration under the reign of Her Majesty Queen Victoria, we do not propose now to write, however interesting the treatment of so vast a topic might be. When one considers the changes that have taken place in the British colonies and the colonial extension within the last three decades, and the steadiness with which the underlying policy of Edward VI. has been on the whole maintained, it is certainly a very tempting theme. India alone would in this connection furnish rich material for a far longer article than our space would admit. The East India Company saw twenty-one years of the two hundred and fifty-eight years of its existence under Queen Victoria, and as it was on the first of November, 1858, that that company was displaced for the direct rule of the Crown and Parliament of Great Britain in India, two hundred and sixty millions of people in that land have been under

the administration of the Queen Empress Victoria for well nigh forty years. The British Government of the Empire of India and the Crown colonies of Ceylon, the Straits Settlements and Mauritius have gradually realized a policy of religious neutrality, while they have established a civil law which follows the religion of each subject until it may be doubted if there ever has been in the history of the race, except in China, so great a body of people under one government, and in one country, in the full exercise of so large and thoroughly guaranteed religious liberty. Since full religious liberty in all India was assured by Victoria, one-fifth of the human race has participated in it. The British raj has gradually withdrawn iniquitous and abominable heathen customs from the Indian Empire. Dr. J. Murray Mitchell, honorary secretary of the Free Church of Scotland Missions, cites some sixteen evil customs which have been abolished by the English government within the past fifty years. Among these are infanticide, Suttee, Thuggee, swinging by an iron hook run through the muscles of the back, taking evidence by torture, and prohibition of widow-marriage. Dr. George Smith has well said, "The Indian Empire compels reluctant statesmen to lengthen the rods and strengthen the tent-pegs. From Scotland, by the Mediterranean and Red Sea, to the Himalayas and the Pacific Ocean, is one missionary highway.

This same policy has been inaugurated and is being steadily more and more realized in the vast region equal to three Europes, known as Australasia. Everywhere in Africa also, where the British standard floats, the same aggressive tho indirect policy is steadfastly maintained. Senegal and Sierra Leone, the Gold coast, the Kongo delta, and all Southern and East Central Africa have felt the influence of this



missionary policy. We are not claiming unmixt motives, nor unmixt good results in the operations of the British government in missionary fields. We are only now asserting that the national policy in the colonies has been a missionary policy.

Her Majesty the Queen-Empress herself has lost no opportunity to put Christianity in the foreground. The far-reaching influence of so simple an act as that of telling a great African chieftain that the Bible was the foundation of all England's prosperity and power, or the other seemingly little but socially revolutionary act of suggesting to Lady Dufferin the introduction of a large scheme of medical missions for women in India, can not be measured.

Yet it is not all these things which interests us at this instant the most. It is rather the obligation all missionaries, eminently American missionaries, are under, who have in any part of the seas or on missionary shores, found personal protection under the British government, whenever needed. American missionaries, or for that matter, within our knowledge, any missionaries of any country, or of any creed, have had extended to them, in the British colonies under Victoria, as exact and even-handed justice, and as full protection as tho they were the most loyal subjects of the British Crown. In every case the native Christian communities gathered by missionaries of another nationality have received the same patronage that was extended to the communities gathered by Britains themselves. No discrimination has been made against them as of another nationality in grants in aid of the vast educational scheme such as obtain in India. On the Chinese coast and other shores, whenever American missionaries have needed it, the British naval force has been to them as free and as safe a refuge as it could be to the most stout-hearted Britisher. It may be said that this is only common international courtesy among Europeans and Americans, but

it has special pertinence in our case, because up to within a very recent date our naval force in these remoter seas has justified the mockery bestowed upon it. The British government has placed, for the personal safety in emergency of missionaries on any shore or in any sea, the almost ubiquitous naval protection of the British Empire. Whatever Americans at home may or may not realize of this advantage, it has been of untold comfort to American missionaries wherever it has been necessary or possible to profit by it, and the whole body of American missionaries would cheerfully, we are sure, and gratefully acknowledge it.

J. T. G.

### Hinduism at Bindraban.

REV. ROBERT HOSKINS, INDIA.

Hindu religions are very costly, for they require twelve hundred million dollars yearly for their maintenance, and twenty-two million persons are withdrawn from lucrative employments and dropt into this whirlpool. At all seasons of the year millions of men and women are wearily wending their way from shrine to shrine, while other millions hasten on the railway to the renowned bathing places in search of rest of soul.

Begging is honorable, for it is a visible sign of devotion to a religious life, and alms-giving is in special favor, tho little attention is given to the character or claims of the recipients. Bindraban is reckoned one of the most holy places in India. It is specially dedicated to Krishna, the cow-herd. Three thousand years ago the local ruler had become very oppressive. Krishna organized a revolt, and slaying the king, placed another on the throne, but soon he found that the friends of the former king were bitterly opposed to him, so he emigrated to Gujarat, and founded a city called Dwarka, on the seacoast. It is supposed that he humbled the dominant Jainism, which, starting about twelve hundred years

before the Christian era, became very exacting and oppressive.

The Jain religion was exceedingly distasteful to the Brahmins, and they defied Krishna in order to gain favor with the public, and restore to themselves the exalted position they had held before the coming of Jainism.

Krishna was fond of music and dancing, and in the cool of the evening he played the flute and danced with the milkmaids in the sylvan bowers. The stories told of him are corrupting to the morals. The young widows of Bengal are attracted to this place in hope of becoming the brides of Krishna. In Bindraban there are eight thousand widows out of a total population of twenty-one thousand. Many of these are wealthy, and many are so poor that they subsist on alms doled out at the temples and private houses; they are quickly led into sin by the wily attendants of the temples and soon are cast out to die.

Recently Pundita Ramabai visited Bindraban in the garb of a pilgrim; she hired a house and began to distribute alms. She dressed in the customary coarse garments of the widow and slept on the cold masonry floor. Many widows came to see her, and she persuaded eight of them to go with her to the Poona Widows' Home.

The managers of the temples realized that her success would decrease their revenue, and they organized a counter movement. Finally only two widows had courage to leave their Sodom and go with Ramabai.

In Bindraban there are a thousand temples, large and small; some small and in ruins, but most of them are good-sized and in good repair, while a few are well endowed.

The following is the yearly income of a few temples: Gobind Deva, \$8,750; Madan Mohun, \$13,500; Gopi Nath, \$2,100; Krishna Chandrama, \$11,000; Rang Ji, \$27,500. The Rang Jai Temple is a magnificent and imposing structure. It is 773 feet long, and 440 feet broad, and was completed in 1853 at a cost of

two million two hundred and fifty thousand dollars. It was built by two rich bankers of Mathra, Gobin Dos and Radha Krishan. Lachman Dos, the son and heir of Radha Krishan, has given much care and attention to the interests of the temple. This millionaire banker has a large house in Mathra, six miles from Bindraban, and a number of rooms in this house are furnished in European style, and he keeps several carriages and spans of horses, which he places at the disposal of European sightseers. He does a large banking business, and his drafts are good as gold in all parts of India.

On the right side of the entrance to the temple is a shed under which the idol car is usually stored. Every year a religious fair is held, which continues ten days, and daily, during the fair the idol is carried from the temple about half a mile to a large pavilion in the garden.

On the first day the idol is placed in the three-decked car, and is drawn by thousands of men. The highest classes esteem it an honor to tug at the ropes, and nearly three hours are consumed in moving the car. On both sides of the car stand fleshy Brahmins, who constantly fan the idol with horse hair flappers.

Great enthusiasm is developed among the people by torches, incense, and military display. The Raja of Bhartpore furnishes the soldiers and band, and a program, printed in English, is distributed among the sightseers.

On the succeeding days the conveyance for the idol is changed, and it is brought out on a palankin, tabernacle, throne, tree, sun, moon, horse, or swan.

Daily all the year food enough for five-hundred persons is cooked and placed before the idol. After time enough has elapsed for him to take the essence of the food, it is given to the attendants of the temple, and at the same time a dole of flour and pulse is given to every person who applies for it.

The food of the idol costs \$15,000

yearly, and other expenses amount to \$12,500. The funds of the temple are invested in thirty-three villages. Man Singh, the heir to the Jeypore throne, preferring the life of a recluse, sold his rights in the State for an annuity of \$15,000, and retired to Bindraban, and gave three villages to the temple. During the last twenty-seven years of his life he sat cross-legged in meditation, and only left this position once a week.

The managers of the temples were determined that no Christian place of worship should ever be built in Bindraban. They have kept out the Mohammedan mosque during the eight hundred years of Mussulman rule.

A lady missionary opened a hospital for women, and quietly, through a third party, bought a piece of land on which to build. The temple managers did their utmost to nullify the sale. They presented false claimants, they hired false witnesses, and they pursued the case through all the courts up to the highest, but they were finally and completely beaten.

The American Methodist Episcopal Church began work in Bindraban six years ago. It is part of the Agra District in charge of Dr. J. E. Scott. In this district there are fifteen appointments. Three are manned by Americans, and twelve are manned by Hindustani preachers.

Rev. Isa Dass has charge of Bindraban. His father was a captain in the native army at the time of the mutiny of 1857, and he heartily joined the mutineers. When the prisoners were led down to the ford on the Ganges, with the promise of safe conduct to Allahabad, Isa Dass and his father stood on the banks of the river to see the slaughter of the English, for they knew that Nana Sahib did not intend to let them escape. Isa Dass was a boy of twelve years, but he had been filled with hatred for the English, and he gloated over their death. After the mutiny the family returned to their home in Roy Bareilly, but the father

dared not to go with them. He wandered from place to place, disguised in rags and tormented with hunger.

One evening about midnight a muffled voice was heard at their doorway, asking for admission. They opened the door, and lo! the long absent father stood before them. He motioned to them to keep silent lest his presence should be known, and he asked for some food to eat. His wife immediately took flour and prepared some unleavened cakes for him. He ate them in silence and then laid down to rest. Early in the morning they awoke to hear from him an account of his hardships and wanderings, but he could not be found, for before daybreak he had disappeared, never to return. He knew that if the English officers should find him he would be blown from the mouth of a cannon.

Ten years later Isa Dass met Dr. Wilson in his own village and listened to the preaching. He felt sure that he could completely refute all that the missionary had said, consequently he procured the Christian book, that he might properly qualify for the task, but before he realized it his faith in Hinduism began to crumble away, and he saw a wonderful beauty in the character and teachings of Jesus Christ.

In the Bindraban Circuit there are nine hundred and fourteen Christians, and of these there are one hundred and twenty children in school. The converts are largely from the lower walks of life, but they do not remain low.

In the Madras Presidency the Christians number about one and a half per cent. of the population. They originally came from the deprest classes, but today ten per cent. of all the students that succeed in passing the governmental examinations in arts, law, medicine and engineering, are Christians. The Bindraban Christians are freely giving up their meagre income for the support of the Gospel. Last year each family gave an average of two days'

wages. They give in kind, fowls, eggs, sheep, goats, etc. Things valuable that they receive they gladly give for Christ's sake.

### The New Life in the Far East.

MRS. J. T. GRACEY, ROCHESTER, N. Y.

It is difficult to appreciate the great modifications which are taking place in Oriental lands; in politics, society and religion. New forces are penetrating and disturbing the lands of the East, and these forces are from Christian nations, awakening a new intellectual, social, and religious life.

**THE NEW POLITICAL LIFE.**—China within the last two or three years has been shaken from center to circumference. The old is giving way to the new in that old Empire. News comes from China that on Chinese New Year's Day the Imperial Government inaugurated a regular mail-service and penny-post. Who shall say that China is not moving? Permission has been obtained of the Emperor of China to establish a military school under German instructors at Nanking, and a Naval College at the same place, under English instructors. But, farther reaching, is the fact that the Pekin Government has ordered the establishment of schools for learning the English language and western sciences in all the principal cities of the Empire. Yung Wing has been ordered to Pekin to discuss the practicability of establishing a national banking-system. Japan in the life-time of a single generation has revolutionized a political system which had existed for more than a thousand years, and has surprised the world with its advancement. Even the little "Hermit Nation," Korea, has within the last fifteen years suffered violent and radical disturbance of its relations to the rest of the world. India is a new world. "God is forming a new nation in India," says Sir Herbert Edwards.

Efficient non-Christian native organizations are demanding most radical

legal changes in the interest of the elevation of women in India by the greater protection of legal widows, elevation of the age of legal marriage, and in China, where native non-Christian anti-foot-binding societies are active. Hereafter national decorations are to be conferred in Japan on women as well as on men for meritorious services.

**THE NEW EDUCATIONAL LIFE.**—There are in the higher educational institutions in foreign mission lands not far from a half million of students pursuing their studies after western methods. Perhaps less than ten thousand of these are professing Christians, but the new methods and the new studies are changing the very foundations of the civilizations of the lands. The Christian colleges exert a powerful influence over the intellectual, moral and religious conditions of these several civilizations. Not a single one of the more than fifty graduates of the college in Tung Chow China, founded twenty-five years ago, has left the college unconverted. The young men graduates are with scarcely an exception filling places of wide influence, and are making their lives felt upon the advancement of Christianity in China.

There are now upward of a thousand schools of various descriptions for natives in China under foreign instruction or direction. They range from the village day-school up to high-schools and colleges. Many of these schools have been in operation from ten to twenty years, so that the number of youthful Chinese who have actually been brought up under foreign educational influence of a Christian character may safely be estimated at considerably over a quarter of a million.

The Nanking University, belonging to the Methodist Central China Mission, has just held its first graduation exercises, with a class of seven. The North China *Daily News* says that the whole official body of that city took an interest in the occasion, and that the Viceroy, Liu Kun-Yi, long regarded as hostile to everything foreign, called at

the University and presented \$100 in prizes to the graduating class. This is said to be the first time that any high official in China has shown any practical interest in the new education.

In the city of Peking, in connection with the Methodist Mission, is a Sunday-school which numbers over a thousand members,—heathen men, women and children, all studying the life of the Savior.

In India there are 30,000 college students, and 70,000 in the two highest classes of high-schools. India is honey-combed with educational institutions, many of them Christian. One Christian college in South India has sent out over five-hundred Christian workers during the last half century.

The department of medical education especially for women among women, is not only beneficiary but revolutionary. Dr. George Smith says, "The greatest of all the blessings which the evangelical churches of America have conferred upon the people of British India, is that of healing their sick women." The Countess Dufferin Fund for Female Medical Aid is one of the most important humane efforts of the present century. It promises to be the greatest of all charities ever inaugurated in India. The demand for efficient women physicians in India has just now culminated in the establishment of a medical school distinctly for Christian women at Ludhiana, in the Punjab.

The great increase in the literary and educational facilities afforded to women all dates within a half-century, while the national interest in female education in Japan has culminated within the past year in the establishment of a Woman's University. There has also been a demand for education of employees engaged in work in factories, an increase of kindergartens and of helps for young people, while there are now some thirty periodicals or Woman's Magazines in the country, most of them based on Christian principles.

It is astonishing to note the advance

in the line of Christian charities within ten or a dozen years in Japan. Ten training schools in Japan date since 1889. Of forty-one Christian schools for young men all but nine have been established since 1889. Of forty-six Christian schools for young women not a dozen existed twelve years ago. There are nineteen Orphan Asylums, not one of them ten years old. Of fifty-six schools for the poor, not one existed ten years ago, and of fourteen kindergarten schools, only one dates earlier than 1890. A Froebel society of Japan was organized April 1897, for advancing kindergarten work in the empire. Fifteen Protestant hospitals and dispensaries are at work, ten of which have been established within ten years. Thirteen "Homes" for various classes have been begun since 1890.

There is a deep significance in the story of a few Mohammedans who in North India were discussing the affairs of a certain Christian school. They said, "if we had our way, we would come in a body and pull down these buildings and take them away brick by brick, until not one remained." A young Hindu hearing the conversation said "you might do that, but there is a power behind the bricks you can not destroy." Old faiths are dying. Old prejudices are giving way. The new is the order throughout the Orient. The press is a powerful agency in the hands of the missionaries. Christian papers, magazines, and books are being circulated everywhere. The English Missionary A.L.O.E. issued during her life in India over one hundred books for women.

THE NEW LIFE, SOCIAL, MORAL, AND RELIGIOUS.—Nothing strikes one more than the extension of the most modern of the Western methods of work throughout the Oriental missions, and the hold they are taking among those old civilizations. 1. *Temperance* societies are not only formed, but the Woman's Christian Temperance Union has extended its organizations into nearly all of these old countries, send-

ing its agents to begin the work which the natives in many cases, irrespective of religious belief, have taken up and prosecuted with vigor. 2. The society of the *King's Daughters* enrolls thousands of the women and girls of Japan and of India and of China in their lists. 3. Not only has the *Sunday-School* become a great help and new factor amongst the Christians, but tens of thousands of non-Christian people attend them, committing to memory large portions of Scriptures, and learning Christian songs. Even the novelty of Children's Day has become popular in these Christian missions throughout the East. 4. *Camp-meetings*, at which thousands assemble for days together, and in connection with them are elevating literary exercises, as well as powerful impulses to religious life. These are established institutions in Methodist missions in North India. 5. *The Red Cross* has been adopted by the Japanese as a national institution as naturally as though it had originated on the soil. 6. *Night-schools for Bible study* are no longer any novelty.

Even so simple an instrument as the stereopticon becomes a factor, if only as a novelty. A missionary, writing from China, says: "One evening by invitation I gave an exhibition in the temple near one of my day schools. Standing within six feet of the idols, I threw upon the screen the views of the life and miracles of Christ. Hundreds listened with pleasure and astonishment. The next day three of the leading literary men of the ward called to pay their respects, and invited me to visit their houses, so their women might see and learn of the doctrine. To those familiar with the prejudices of the East this was a great concession."

A sewing machine might not be considered a Christian agency, but in some instances it has made way for the Christian teacher in the heathen home. A native official in Northern India kept his family in strict seclusion. One of the missionaries residing in the station was

the possessor of a sewing machine. She was called home and left her machine for sale. The wife of this official hearing of it had a great desire to have it. He sent word that he would buy it if the missionary ladies would teach his wife how to use it. He was particular in giving instructions, however, that the women might sing, but they were not to read the Bible or to pray. So they sewed and sang, and one day the wife asked in the presence of one of the members of the family, if our Bible told the same things as the song they had just sung. The ladies told her "yes." Then she said, "well, read me just one verse of it," so they read one verse: "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him might not perish but have everlasting life." This woman opened her heart and told the teachers how she longed to go out and see the sky, the flowers, and the trees, and asked if God did not make all these things for women, and a great impression was made upon the woman and her family.

Notably among the organizations that have had a far-reaching influence are the Young Men's Christian Associations and the Young Women's Christian Associations. There are forty-five Young Men's Christian Associations throughout Asia. Of these Japan alone has fifteen, eleven of which are in government colleges. Among these students the Association was the first Christian agency to find an entrance. Associations have been formed in Rangoon, Burma, in Persia, in Kurdistan, in Harpoot, in Smyrna, in Robert College, Constantinople, and even in Jerusalem. Hon. John Wanamaker has given thirty-thousand dollars for a Young Men's Christian Association building in Madras, India. All the Young Men's Christian Associations of China were organized into a National College Young Men's Christian Association, at a meeting in Shanghai, in November, '96. The Y. M. C. A. of the Methodist Anglo-Chinese College at Foochow, of

which Rev. George B. Smyth is president, is the oldest in China. One of the teachers of this college was elected a member of the National Committee, and one of its graduates, though now serving in the theological school of another mission, was elected the Chinese delegate to the Convention of the World's Christian Students' Federation, to meet in the spring of 1898 in America.

The Rev. F. E. Clark has been visiting the Christian Endeavor Societies in the East, and enthusiastic services were held in connection with the Association in various places in India. At a consecration service of the Christian Endeavor, held in Foochow, China, a missionary, who had been in China for nearly fifty years, said he rejoiced that his life had been spared to see the time when a thousand persons could consecrate themselves to God in a single day in peace and joy, on the very ground where the first missionaries were stoned on the streets. Epworth Leagues have been organized in connection with various Methodist stations in mission fields. At the recent session of the Foochow Conference, the Sabbath evening service was under the direction of the Epworth League. There was a crowded house, and the interest is said to have been intense. A collection was taken for the suffering Armenians, then an altar service was held, and a number sought and obtained pardon. India enrolls 12,000 members of the Epworth League. An all-India Epworth League convention was held recently, in which eleven languages were represented. An Epworth *Herald* is published in Calcutta. Bishop Joyce reports 2,000 Epworth League members in China, and has just ordered a large lot of charters for new leagues.

The Student Volunteer Movement is repeating itself in its extension in foreign lands. This association has now girdled the globe. In India, during the past year, five great Student Conferences were held in various parts of the country with over a thousand dele-

gates present. A notable feature of these conferences was the voluntary consecration of one hundred and twenty-seven students for Christian work in India. There were Student Conferences held also in different parts of China, which were full of significance and promise. They were attended by more than twelve hundred Chinese students, besides missionaries and Christian workers. Forty colleges and thirty-seven missionary societies were represented. In Japan a Student Conference has been held, where eleven Christian and thirteen government schools were represented. A National Christian Students' Union was formed, and they joined the World's Federation of Christian Students. The organization was completed upon a strong evangelical basis—"the Bible as the only infallible rule and practice, and Christ as the only Savior—true God and true man." This is the first time the Japan Church has taken part in a world-movement.

The broadening of sympathies and widening of vision of the young Christian people of the Eastern world is one of the results of this new life.

The "Light in the East" Circle of King's Daughters in Smyrna, Turkey, supports an Armenian boy, pays the tuition of an orphan girl, and constantly gives help in other ways. The Wellington Society of Australia has been devoting special attention to missionary work, and supports two native teachers in the New Hebrides, and contributes also to the support of a Chinese missionary. In North China the students of a certain college for a number of years have been supporting a Zulu student in Natal. The girls connected with the Methodist Boarding School in Foochow, China, sent a contribution to the Women's College in Lucknow, India. The Missionary Society in the Nagasaki School, Japan, supports a Bible woman in the Loochoo Islands.

All change does not mean progress, but all opportunity does mean obligation.

## The Aboriginal Tribes in Southwest China.

REV. FREDERICK A. STEVEN, CHINA  
INLAND MISSION.

IN Kawsut province there are thirty-nine separate tribes of aborigines, largely distinct in history, religion, language, customs, and dress, alike from the Chinese and from each other. In the three southwestern provinces, Sichuen, Yunnan, and Kweichau, there are records of one hundred and eighty tribes. Allowing for the tribes that have been exterminated by war, or have amalgamated with other tribes, or with the Chinese, there are probably still seventy or eighty distinct tribes.

Among the Kachins, on the Burman side of the frontier, much work has been done by Rev. W. H. Roberts and others, and by several Karen preachers sent by their own people to evangelize these mountaineers of another race. Something has also been done for the northern Shans. Until recently, however, nothing has been done in their own language for any of the tribes in China. Within the past fifteen months three gentlemen and three ladies of the China Inland Mission have been appointed to study, translate, and preach the Gospels in the language of the Hehmiao and the Hwamiao tribes in the province of Kweichau.

As among all the older races of the earth, so among these tribes there is at present a time of crisis and transition, for the people are losing their old superstitious worship of the spirits in the trees and rocks, the water and air, and are adopting the idol-worship of the Chinese. Rev. J. Hudson Taylor, considers that at least fifty distinct languages will have to be studied, and fifty translations of the Bible will have to be made, in order that these many millions of people may have the Gospel.

PRAYER FOR MOSLEMS.—Dr. H. H. Jessup of Beirut, Syria, in a communication at hand, expresses his conviction that prayer should be made at this time for the Mohammedan world: 1. For

the common masses of men and women of Islam. 2. For their Ulema and Sheikhs. 3. For their Kings and Sultans; even for those who have persecuted and massacred Christians, that God will bring them to repentance. 4. For all Mohammedans who have copies of the Arabic Scriptures, that their eyes may be opened to see Christ as their Savior. 5. For all missionaries in Mohammedan lands that they may be wise as serpents, bold as lions, loving as their Lord and Master, and harmless as doves. 6. For Christian rulers who govern Mohammedan lands that they may be wise, just, impartial, and protect liberty of conscience to all.

—Rev. D. A. Wilson, of Guadalajara, Mexico, writes:—"Since 1857 there has been no connection between church and state in Mexico. Under the leadership of Juarez at that time Romanism received a check which left it comparatively very weak. Protestant missions have prospered—are still prospering. Open persecution became less and less common. Of late, however, the Catholic party has much revived. They have acquired anew a great deal of property; have more influence with the government than formerly, have become bolder in their violation of the laws of reform, and in their attacks on Protestantism. Their aim and chief desire is to uproot the laws which guarantee religious toleration, their greatest obstacle, which God forbid!

Personally, I feel that the greatest need of the hour is the *induement of the Holy Spirit* among all the workers in Mexico. This we pray for, that we labor for, this we wait for; for this we ask the prayers of the Christians.

### International Missionary Union.

A proper notification of the fourteenth annual session of the International Missionary Union failed by accident to appear in our May issue. Even this mention may, however, reach some of our readers in time to be of avail. This organization is



widely known throughout all the mission fields of the world, and the attendance of returned missionaries from foreign fields has for some years past varied from a hundred to a hundred and fifty persons. It meets this year as usual at Clifton Springs, the first session being held on Wednesday night, June 9th, and the last session on Tuesday night, the 15th. All missionaries whose address is known to the officers of this society, have been personally notified of the meeting, but it is very desirable that this mention should reach any missionaries who have recently returned to this country. Through the munificent hospitality of Dr. Foster, founder of the Sanitarium at Clifton Springs, entertainment for all returned missionaries is provided without cost to them. It is desirable, however, that information of the purpose to attend shall be sent at as early a date as possible to the secretary, Mrs. Dr. C. C. Thayer, Clifton Springs, N. Y. An admirable program has been prepared and eminent missionaries are among those who have already announced their intended coming. The secretary will be glad to give any information concerning the meeting to those who may apply to her.

J. T. Gracey, President, Rochester, N. Y., will be glad to hear from any missionaries concerning topics desirable to be considered during the week. Friday, June 11, and Tuesday, June 15 will be days of very much interest to the general public.

—It would be difficult to name a book dealing with an Asiatic country that has been more popular than "The Chinese Slave Girl," by Rev. J. A. Davis; but it has met its competitor in a new book by the same author entitled "The Young Mandarin," a story of Chinese life, published by the Congregational Publishing Society, Boston and Chicago. It is not easy to specify a class of people who would not be interested in this work. It is very difficult

for us at any time and with all the light we can secure, to get an insight into the real life and motives of Oriental peoples, but it is possible to convey an impression concerning them by a story, such as is got by no other means. The plot of Mr. Davis' story is laid in Amoy, but represents much that is common to all parts of China. Among other features of society vigorously depicted, is that of the official corruption which, tho it is scarcely recognized to have been such, was really a very prominent cause of the defeat of China in her late war with Japan. The statement is given on what seems good authority, that sixty-three per cent. of the government appropriations for the relief of famine-stricken people, were taken for their own use by Mandarins instead of being applied for the relief of the suffering. Personally we have found this book to give us a keener appreciation of some phases of Chinese society than we have ever got from other sources. As a story it is graphic, and holds the attention from first to last and is as interesting as it is instructive.

—Probably the most important appointment made in late months to a theological chair in Germany is the call given to Dr. Warneck to lecture on evangelistic and mission work at the University of Halle. Warneck is easily the leading authority on foreign mission topics in the Fatherland, and through his *Missionszeitschrift*, published monthly, has contributed more than any other man to the arousing of interest in the mission cause in the country. No man is better acquainted with the theoretical and scientific life-problems of foreign mission work than is the new Halle docent. It is to be noted that this is the first chair of this kind that has ever been established and manned in Germany, and its establishment is one of many indications that the Church of Germany is no longer concentrating its efforts on abstract theological research and discussion, but has an open eye and heart for the practical problems of evangelization and missions.—*Independent*.

## III.—FIELD OF MONTHLY SURVEY.

Africa,\* Madagascar,† The Slave Trade,‡ The Freedmen,§

BY DELAVAN L. PIERSON.

## NOTES ON AFRICA.

War has been the means of bringing the Dark Continent much into public notice during the past year. The conquest of Madagascar, the revolt in Zanzibar, the raid into the Transvaal and the British occupation of the island in Delagoa Bay, the British expedition against the Kings of Ashantee and Benin, the troubles in Morocco, the sending of British forces up the Nile against the Dervishes and Italy's war with Abyssinia have all contributed to keep Africa before the eyes of the world. All these events have their effect on the work of Christian missions, either in the hindrances which war and change of government cast in the way of the preaching of the Gospel, as in Madagascar, or by opening up the country to the further advance of Christian civilization, as in the case of the expedition against the king of Benin, and perhaps by the Nile expedi-

\* See also pp. 63, 80 (January); 222 (March); 378 (May); 411, 417, 438 (present issue).

*New Books:* "Pioneering in Morocco," Robt. Kerr; "Chronicles of Uganda;" "Timbucktoo, the Mysterious," F. Dubois; "A Lone Woman in Africa," Agnes McAllister; "The Story of Livingstone," B. K. Gregory; "Twenty Years in King Khnma's Country," J. D. Hepburn; "Travels in West Africa," Miss Kingsbury; "Through Unknown African Countries," A. D. Smith.

*Recent Articles:* "White Man's Africa," *Harper's*; "Zanzibar," *Sunday at Home* (Dec. '95); "South Africa and Its Future," *North American Review* (Sep.); "Algeria," *Edinburgh Review* (Feb.); "Timbuctoo," *London Quarterly* (April); *Gospel in All Lands* (June).

† See also pp. 26, 60 (January); 142 (February); 284 (April); 462 (present issue).

*New Book:* "Madagascar Before the War," James Sibree.

*Recent Article:* "The French in Madagascar," *Nineteenth Century* (January).

‡ See also p. 417 (present issue).

§ See also p. 432 (present issue).

*Recent Article:*, "Past and Future of the American Negro," *Arena* (April).

tion. Geographically, wonders have been accomplished in the last fifty years in the knowledge gained of the interior. In 1837, practically nothing was known of Africa with the exception of Egypt and Cape Colony, a strip of land two hundred miles wide on the Mediterranean and a strip of coast extending from ten to fifty miles inland around the remainder of the continent. Now very nearly all of the continent has been traversed and is under the ownership or protectorate of European nations. Railroads are pushing north, south, east, and west, and telegraph wires are joining these out-of-the-way places with the heart and nerve centers of the world. Mission stations are scattered all over, comparatively few and far between, it is true, but forming centers of light for the illumination of the surrounding darkness. Slavery has been entirely abolished in many places and has been nominally so at least in all except the Eastern coast and some inland districts. The great curse in which there is no improvement is in the carrying on of the "Devil's Foreign Missions"—the Rum Traffic. Millions of gallons still pour into the country from Christian (?) America and Europe, causing whole villages to be drunk at once, even including sucking infants, and leading to the actual deification of the African's soul and body. Some chiefs do endeavor to prohibit the traffic, but are well nigh powerless in the hands of European traders. Meantime the Gospel has been faithfully preached and thousands have been brought from death unto life. No one can read the marvelous story of the work in Uganda without acknowledging that the day of miracles has not yet past, and giving praise to God for the transformations which are there taking place. (See p. 411.)

Africa comprises nearly 11,520,000 square miles, and probably contains over 190,000,000 people. Great Britain holds some 2,800,000 square miles, with a population of over 47,000,000.

In Africa, 438 languages and 153 dialects are found; into only about 70 of these has any portion of the Bible been translated. Five hundred of them have not even been reduced to writing. The Sudan, with its 60,000,000 people, is still without a single Protestant Missionary who can speak the language, tho three societies are now endeavoring to begin work there.

The noted English philologist, Dr. Cust, in a careful essay on African languages to which he has given years of investigation wrote :

"The existence of the Negro group of languages is an unparalleled record of the power of the human intellect. The twentieth century will classify that group. Many African languages are doomed. Scores—including such imperial tongues as Hansa, Kongo, Suto, Swahili, Yariba, Zulu—have in their original purity past into the hands of missionaries who have in fifty years done what European languages required centuries to achieve. Africa has achieved more Bible-version translations in half this century than the world in eighteen centuries. The origin of language can not even be approached till the secrets of Africa, America, and Oceania have been revealed. In examining an African vocabulary, whose one hundred words represent the environment and requirements of simple life, we obtain a standard of comparative chronology and progressive culture." How far above the African barbarian, A. D. 1900, was Abraham, B. C. 1900?"

Africans have some very striking expressions, showing that they are full of poetical ideas. The Moongues call thunder the "sky's gun," and the morning is with them "the day's child." The Zulus call the twilight "the eyelashes of the sun." An African who came to America was shown some ice, which he had not seen before, and he called it "water fast asleep." When askt to give a name to a rail-

road car he said, "Him be one thunder mill." Khama called the railroad tracks "the trail of the locomotive."

About one-fourth of the Africans are Mohammedans, and almost three-fourths Pagans. The religion of the latter is little more than fear of spirits, combined with which is a universal belief in witchcraft. Idol-worship is not so common as fetish-worship. A fetish is a charm, believed to possess powers through an indwelling spirit. Charms are largely used by Mohammedans as well as Pagans. At Brass, in the Niger Delta, a huge snake used to be regarded as a god. Human sacrifices are becoming more uncommon, but are not unknown. Old men and women (not slaves) near the Kongo, if unable to provide food for themselves, are put out into the forest to die. The slave trade has not yet been entirely abolished in East Africa, tho, theoretically at least, it has been stamp'd out on the West Coast. Sir Lloyd Matthews, the Prime Minister of the Sultan of Zanzibar, estimates the number of slaves in Zanzibar and Pemba, *i. e.*, under the British flag, at 140,000. Slavery has since been prohibited here also, and the Queen's Diamond Jubilee is to be celebrated by the entire abolition of slavery in the British West African possessions.

The drink traffic in West Africa is a terrible curse, and appears to be increasing. In the Niger Coast Protectorate the annual import of spirits increased from 1,300,000 gallons to nearly 2,000,000 when the British Government established a regular administration there. In 1892 the imports of liquor into Lagos amounted to over 1,100,000 gallons, in 1893 they had risen 50 per cent., and in 1894 the quantity was said to be very little short of 2,000,000 gallons. Large public meetings of natives have lately been held to protest against this traffic. The statement that Mohammedans never drink will scarcely bear investigation. A well-known French traveler, a great supporter of Mohammedanism, recently wrote as follows

about the Foulahs, who live in the Western Sudan:

"All are Mohammedans without exception, and all are drunken in the fullest acceptance of the word. Towards five o'clock in the evening it is no longer possible to have serious conversation with them; young people, adults, and old men, all are drunk."

A native catechist wrote lately concerning the importation of spirits to Abeokuta:

"It is an enemy within the walls; an enemy that has taken the stronghold of the town; an enemy that has chained our elders, sent into poverty and bondage our young men and young women, filled our streets with broken bottles, filled our homes with desperate and hardened inmates, and peopled hell *with souls* that might have been saved by the sound of the Gospel."

Cannibalism has been surprisingly little discussed in books of travel. We are told that in such and such a district cannibals are to be found, but we hear no details, neither how the flesh is prepared, what joints are preferred, nor to what extent the practice is prevalent. Captain Hinde asserts that nearly all tribes in the Kongo basin are or have been cannibals, and that the practice is on the increase, not merely for superstitious reasons, but also for the provision of food. There is a certain sturdy, fat race in Africa, which has never been famous for its prowess, but which is made a regular staple article of diet. Whole cargoes are constantly carried up the river and sold to the natives for food.

The Batetella are described as a fine race, with no old or infirm persons among them. The reason of this is that at the first sign of decrepitude the sufferer is killed and eaten. The members of this tribe consider human flesh the greatest of all delicacies, and are ever on the watch for any excuse to kill and eat their comrades. So soon as a victim is appointed to die, mobs collect outside the king's house, and the victim is given over to them, the people tearing him to pieces as quickly as a pack of hounds will make end of a

hare. Each sets himself to cut off his favorite piece, no one making it his business to kill the victim first, lest a coveted morsel should be lost. After a big battle, in which many prisoners have been taken, human beings have been sold for as little as five or six shillings a brace for eating purposes.

Natives in the region of the Ubangi river urged one of Stanley's officers to leave one of his boat's crew in exchange for a goat, saying, "Meat for meat!" Urging his help in making a war against their neighbors, he said; "You can take the ivory, we will take the meat!" Rows of skulls are hideously exhibited, hung round the tents of cannibals to show how many men they have eaten.

A correspondent of *The Saturday Review* writes as follows:—

"The cannibalism of the black secret society known as the Human Leopards, near Sierra Leone, disclosed by the recent trial, brings forcibly before us the difference between the East African and the West African habits of eating human flesh. The Sherbro cannibals waylaid and killed their victims and afterwards feasted on their flesh. The cannibalism of the East coast is of a very different kind. The flesh of the old people—the grandfather and grandmother of a family—is dried and mixed with condiments; and a portion of this is offered, with a dim sort of sacramental meaning, to travelers who become guests of the family. To refuse it would be a deadly insult. To accept it is a passport to the privileged position of a friend of the house. Many of our travelers in East Africa have eaten thus sacramentally of the ancestors of some dark-skinned potentate.

"The cannibalism of the West coast is, as has just been said, of a more horrible kind. The Sherbro's case seems to be connected with fetichism, the worst developments of which are peculiar to that country; but there is a hideously genuine appetite for fresh human flesh still existing among the negroes of West Africa. This cannibalism manifests itself in a refinement of gluttony which has its mild analogy in the tastes of Europeans. Young boys are brought from the dark interior, kept in pens, fattened upon bananas, and finally killed and baked. To these Thyestean feasts come not only the savage chiefs of the interior, but also, it is whispered,

black merchants from the coast. Men who appear at their places of business in English territory in broadcloth and tall hats, who ape the manners of their white masters, are said to disappear annually into the interior, where, we are told, they might be seen, in naked savagery, taking part in the banquets on plump boys in which they delight. Be this as it may, somehow the native of the West coast and its Hinterland is unlike the East or South African native in the deep-lying savagery and the extraordinary facility for returning to it, which are his leading and very unpleasant characteristics. The subject claims the attention of the anthropologist, and certainly suggests a curious reason for questioning the relationship of the black man and the ape or the gorilla, seeing that the race of monkeys seems to be singularly free from anything like cannibalism.

To David Livingstone belongs the credit of having first crossed the continent of Africa and of having given an intelligent account of his journeys. By the nobility of his character and by the simplicity and tenderness of his life, he won the confidence of the natives and gained their love. He still lives through his work in that dark land.

Krapf, the first missionary in East Africa, who landed in 1844, said that he "took possession of the Pagan land for the militant Church of Christ." Now it is calculated that there are in Africa 1,000,000 Protestant native adherents, of whom over 100,000 are communicants; more than 1,200 American and European missionaries, and some 1,000 mission stations.

Unbelief does not exist among the Lessouto of South Africa; the heathen there is religious after his fashion. He does not mock at Christianity; he speaks of God with respect; he believes, up to a certain point, in the truth of the Gospel, and while he prays to the idols of his hut, he is not afraid of addressing himself also to the God who made heaven and earth. The things which hold him back are polygamy and intoxicating liquor, which are both forbidden

to the members of the Church. The Mossouto is the master of his children; his wife or his wives are in complete subjugation to him. A Christian wife, married to a heathen, sees her children obliged to submit to every heathen custom. She can not raise her voice against it, because she also is the property of her husband.

The Kongo was not discovered till 1484. More progress in mission work has been made along its banks in the last ten years than in the four hundred previous years since its discovery. The trains of the Kongo railway are now running two hundred miles from the coast. From Luebo, on the Upper Kongo, comes the following encouraging report:

"This mission has been in operation some five years, and now comes the answer to the unnumbered prayers that have ceaselessly ascended to our Father since that time. Prayer will prevail. On Sabbath morning, March 17th, 1896, twelve more were baptized and became members of this church, and on the following Sabbath fourteen, and on April 7th two more, and on April 14th one more. What a day of rejoicing when we had our first communion with them! These were mostly from among our station people."

The following is a copy of part of a composition written by a little African girl in the American Protestant Episcopal Mission, at Cape Palmas, Africa, which shows some results of mission training, and may have some interest in view of the recent Biblical controversy!

*Composition on Jonah.*—"History as you know teaches us what is happen, in the past event. Geography where the thing has happened at. History tells us that Adam was the first man that was created and geography shows us where the garden of Eden is, which continent, which division.

"History tells us that Adam was the first man that was created and while he was sleeping, God took out one of his ribs and made Eve, after a while Eve went to walk among the trees of the garden of Eden. Conversation took place between her and the devil, the

devil told her to eat some kind of fruit which God had told her and Adam not to eat, she took it, and ate it, and also took some for her husband. When Adam saw it he did not take no time to ask her where she got it from.

"History, geography and the earth, just do to go together. One tells about this, one tells about that, and so forth. Historics are interesting to read, indeed they are. It tells us about the whale. The whale is the largest animal in the sea. Whales is spoken of in the Bible, God had sent Jonah to Ninevah to preach to the people about their sins, Jonah refused to go. He went into a ship with some people, he just went in there to hide from God, but God caused a storm to take place and the ship went from this way to that way. The people was afraid indeed and they began to cast lots and the lot fell upon him so they up and threw him into the sea, while he was going to the very bottom of the sea he met with this animal, so the whale said 'My friend, where are you going?' Jonah answered and said unto him, 'I have disobeyed my God and I am trying to hide from His face.' The whale said, 'You ought to be ashamed of yourself.' 'Don't you know that neither you nor I can hide from His face.' Jonah said, 'O! whale I am so afraid, I do not know what I am doing or saying.'" The whale said, 'The idea of your running away from God, you got to bear the consequence that's all I got to say.'

"Jonah said, 'Whale I think you had better swallow me because I see there is no use in talking.' The whale said, 'Jonah put your head in my mouth and get ready for your life.' At the same time he did swallow him up. Jonah thought the whale's body was his end. Therefore Jonah offers up a prayer for his sins. If he should die before he should get the shore, if it was Gods's will to carry his soul to Heaven. The whale did not rest day after day nor night after night.

"After three days the whale went to the shore and vomited up Jonah.

"Jonah was like a drowned rat."

The white man in Africa has much to answer for. To the Mohammedan is due the carrying on of the horrible slave traffic. To the European and American is due the prevalence of the drink traffic, and to the white traders' account is to be laid very much of the

difficulty which faces missionaries in endeavoring to lead the nations to Christ. These traders and travelers for the most part lead immoral and dishonest lives and turn the Africans against the white man and "the white man's God." Many of them oppose the missionaries, and do all in their power to keep the natives in ignorance and degradation, living in loose relations with the native women, and by lying, cheating, and cruelty endeavoring to make the poor black men their slaves. One missionary writes thus of a visit to one of these European planters on the west coast:

"We were introduced to the family of the merchant. Two little mulattoes were marcht up to shake hands and to kiss the ladies, and a black woman was introduced to us as the children's mother. 'My woman,' as the Englishman put it. We were expected to be friendly with these black girls, who are kept in each factory. Of course, these girls are not to blame, since they are often brought to the white men against their will, the relatives receiving presents of rum when they hire the girl out to the trader. Whenever the trader tires of his mistress she is sent back to her family, and he hires another girl. I know of one case where a white merchant, I am sorry to say an American, tried to compel a girl of twelve to live with him, although she was a scholar in our mission school. The missionaries were smarter than he and succeeded in keeping the girl away from him by adopting her.

"The lives of the traders seem much alike, a little work, a good deal of drinking and immorality. The climate of Central Africa is very trying, but the white traders are to blame for the great mortality among them. It is not hard work or exposure, as in the case of the missionaries, that kills them, but rather drink and immorality. The outrages committed by these men can not be told in print, but no crime is black enough, it seems. When the young traders come out to Africa, perhaps young men brought up in Christian homes, they do not like the life there and every one longs for his engagement of three years to come to a close and vows that Africa shall never see him again. But, alas, at the end of three years nearly every young clerk has changed his mind, and is very willing to return,

## IV.—EDITORIAL DEPARTMENT.

### March of Events.

Of course, in Britain the celebration of the Queen's Jubilee—or more properly sixtieth anniversary of accession—June 22d, now absorbs attention. It is estimated that six million people will be in London to witness the celebration, and as high as £1,000 will be paid for a floor of a house to witness the special ceremonies when the procession halts at St. Paul's. Sunday, June 20th, is to be kept as general Thanksgiving; on the celebration day 8,000 policemen will be on duty, and 40,000 soldiers and sailors will be mixt up with the procession or line the route. The public religious service will be in open air at the West entrance of the Cathedral, and the queen is not expected to leave her carriage. The decorations will, of course, be superb, and the display of court robes and costumes and paraphernalia gorgeous, while the fireworks and illuminations will be indescribable and brilliant. On the evening of the 22d, beacon-fires will be kindled on all the high hills throughout the United Kingdom, as in the olden days, when no other method except that of the fire-telegraph was known for rapid and simultaneous communication.

The matter that most interests a *Missionary Review* is the bearing of all this on missionary and philanthropic work. The queen, like the pious woman she is, has openly encouraged her subjects to express their thanksgiving to God by exhibiting their humanity and sympathy to God's needy and suffering ones. Her Majesty has more than intimated her preference for practical deeds of charity and mercy as the true expression of loyalty to herself. Accordingly various projects are on foot for the founding or conducting of the *hospital* system on a more extensive scale. The Prince of Wales leads the way proposing that the metropolis shall

raise a permanent endowment for its hospitals of not less than £150,000 annually. To secure such a sum in yearly income from previous non-contributors is an immense blessing all around, and such a sum is equivalent to an endowment of nearly £3,000,000, if the sum is estimated at 5 per cent. The Queen Victoria Jubilee Nursing Institute Commemoration Fund is a general scheme for which over £30,000 is already secured to provide trained nurses for the poor. It is proposed to found a grand sustentation fund for the needy clergy; and if every church family in Britain would give a half penny per week, it is estimated it would reach £400,000—a good example of how many a mickle makes a muckle. The Open Spaces Commemoration Association likewise undertakes to secure permanent ampler breathing places for the confined and cramped populations in country places and rural districts, as well as great cities. The project of planting Jubilee avenues of 60 trees in various parts meets much favor. Most benevolent schemes, of course, take advantage of the Jubilee to raise a special fund. For example, Mr. Waugh's Society for Protection of Children proposes a great exhibit in Royal Albert Hall, of improved devices for preserving and protecting child-life since Victoria ascended the throne. The Church of England Society for waifs and strays is raising a fund, as also the Wesleyans for soldiers and sailors—the Jews have various projects on foot, etc.—and in fact, there is no end of schemes to make this memorial year memorable permanently for the increase of all good work. New homes for workingmen, like Mr. Morley's model village of Leigh, workman's rests, homes for aged and needy poor, governesses' homes, drinking fountains, baths, churches and church-houses, statues, free libraries and reading-rooms, technical

schools, lecture endowments, museums, art galleries, town halls, public gardens, nursing institutions, convalescent homes, commemoration beds, coffee taverns, cottage homes for aged fishermen, pension funds, etc., *ad infinitum*.

If the Editor of this REVIEW might venture on a suggestion, it would be that a memorial building be erected in London for the *Student Volunteer Missionary Union*, where missionary volunteers and departing and returning missionaries might find a meeting place, with a missionary library and reading-room, and missionary museum, a hall for common gatherings, especially for prayer, etc. Also that a permanent fund be raised by each of the great societies for the establishment of medical missions, with hospitals and dispensaries, throughout the British Empire. If, in addition to these, there could be a permanent fund for the relief of returned, disabled, and indigent missionaries, it would be one of the noblest ways of celebrating the Jubilee year. Another thing is greatly needed, a permanent educational home for the children of missionaries, who can not, for any reason, continue to live with the parents in the mission field. There are a few such homes, but by no means equal to the demand. In many cases it is quite impossible for children to remain with the parents without permanent risk to health, and even worse risk to morals. If, in some such ways as this, missions could have a lasting advance, it would be of incalculable blessing to the whole cause of the Kingdom of God. We yearn also to see a far greater provision for the increase setting up of Christian printing presses in needy districts of the foreign field; and the Bible Society should likewise take advantage of popular enthusiasm to issue a Jubilee Edition of the Bible in some specially cheap and popular form for almost gratuitous distribution. Let our readers pray that every practical scheme for advancing the cause of God may be the outcome of this great Jubilee year.

One great event of this year in London was the remarkable "Keswick Convention," which assembled in St. James's Hall in April. Prayer was previously made devoutly in fifty different places, in and about the city, for a great spiritual blessing in connection with this gathering, of which we may give more information hereafter, as the editor's first object in his somewhat unexpected trip to Britain has been to attend this Conference on Spiritual Life.

The address of Mr. Roscoe of Uganda, given at the close of the London Convention, April 10th, bristled with the most arousing facts about that wonderful work of God in the kingdom where, so few years ago, Hannington's blood sowed the seed of churches. He told us of the city of Benin, with its huge mud fetish, that must be kept *damp with human blood* for nine months in the year—so that victims must be sacrificed sufficiently often to secure a constant wetting of the clay idol, etc.

But he told us a story of a transformed church, most wonderful to hear. There was a band of about twenty-five missionaries, twenty of them being men—and they felt that they lacked true consecration to God, and quickened by desire after holiness, they held a little meeting among themselves for the deepening of spiritual life. How could twenty-five Christians meet the needs of 10,000,000 people in Uganda? The result of their meetings was a new baptism of power, and of course it must spread. They at once began a ten-day's preaching service, and the preaching was with new power. The first result was the *uncovering of secret sin* in the lives of nominal converts until the confessions revealed so corrupt a private life that it was thought best not to allow them to be publicly made.

Then, being more privately confessed, and renounced, the spirit of God came upon them for sanctification and service, until the native church became both a pure and a missionary church,



and the spirit of evangelism took possession even of the earls and chiefs, until they left their local official abodes and undertook the work of preaching the Gospel. At last the prime minister protested that it would be impossible to carry on the kingdom properly without their help in governmental affairs, and a *law was made*, forbidding these chief men of the realm from being absent without permission from their local trusts! As was remarked by Mr. Webb-Peploe—imagine Lord Salisbury coming to the mission secretaries and protesting that the wave of missionary enthusiasm was so moving the head men of Britain, that the Houses of Lords and Commons were in danger of being vacated, and the government left without proper legislators!

Here was in Uganda what was a few years since a nominal church practically both unfit and unwilling to go out into active service for souls; converts coming by the thousand into the church, yet without power to go forth and carry the Gospel. This revival of three and a half years ago was God speaking to the hearts of his people, leading them to the laying aside of every weight and easily besetting sin, and then go out as His messengers to the destitute masses about them. How much hangs on the true consecration of the missionaries themselves. Those men and women were met before the Lord, weeping between the porch and the altar, some said, "We want George Grubb," who is well known for his recent world-tour of testimony. But the rest said, "No, we want *George Grubb's God*." The natives could not at first understand the change in their Christian teachers, but they *felt* it. The new preaching deeply impressed the crowds that gathered, and on the first morning there was an after-meeting attended by 600 people, and the converts now began to say, "Now I understand the power of the Gospel," etc. Drunkenness and various forms of impurity, and immorality, were forsaken; a new life began with a new power; in three years there were

300 churches and 800 teachers sent forth with the good news, and now 60,000 Bible readers among the Uganda people.

There is power in the testimony because of the Holy Spirit force back of it. They felt a new inward impulse to tell the good news, until, as we have said, the foremost men of the nation resigned their positions of temporal emolument to become teachers; and after the law was past prohibiting them, they came to obtain leave, for six months or more at a time, to be absent from their posts, to undertake preaching, returning to the civil duties at the expiration of the leave of absence.

Here is a people of *one book*, and that book the Bible. The authorized teachers number a tenth of the whole body of converts. A little mud church was found built among the dwarfs on the border of the black forests near Victoria Nyanza. It was necessary to cross a swamp land for three days to get to it, with the water sometimes up to the arm pits. And it was one simple Uganda convert that had there gathered a church of 400! When Mr. Roscoe came away from Uganda, to see his wife and children, from whom for five years he had been separated, these converts clung to him fondly, saying, "Are not we your children?" and 4,000 of them escorted him to the boat.

We hope to have this marvellous story written out for our readers by Mr. Roscoe and others, themselves workers in the Uganda nation. But the amazing developments will be appreciated if we remember that the C. M. S. missionaries in India have proposed, in view of the pressing needs of the Uganda field, that they will undertake for a time to get on without recruits, if those who offer for India can for the next year or two be sent to Uganda!

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The Anglo American Arbitration Treaty is dead, having failed to pass the Senate by the required two-thirds majority vote. After being amended,

until it had lost much of its force and form, it has now been rejected. We earnestly hope, however, that some such measure will ere long be introduced, and meet with the success it deserves. We can not conceive of the objects which civilized men can have in opposing a measure which would insure peace between the two leading Christian nations of the world.

The Greco-Turkish war, which the European concert so weakly endeavored to avert, has begun, and seems to have ended. Greek reverses have been severe, and have caused a change in the Grecian Cabinet—have, in fact, threatened the overthrow of the monarchy. The Greek army lacks in discipline, and at one time fights valiantly, while at another suffers ignominious defeat. The outlook is dark for Christians in Crete and everywhere else where the Turk holds sway.—May 10.

Bishop Tucker has given in the *Church Missionary Intelligencer* for March a valuable resumé of the work in Uganda, in the form of very carefully prepared statistics.

1. The number of readers, *i. e.*, those who wish to read for themselves the Word of God, and are at least beginning so to do, has reached a total of 57,380, in Uganda. The great significance and importance of this fact lies in the close and real link between the *reader* and the Christian *believer*. Only within three or four years has the work begun in the province known as the Sesse Islands, and there are nearly 6,500 readers there alone.

2. The number of churches, or reading-houses, in which the bulk of Christian instruction is given, is 321, and the aggregate seating capacity 49,751. These buildings are of all sizes from the Cathedral Church, holding 4,000, down to the little prayer-house, holding 30. They are built generally of reeds, timber, and grass; unsubstantial indeed, but built rapidly and cheaply, to keep pace with the rapidly developing work. In these, ordinary church services are held on Sundays, and in smaller buildings, one or two hours of teaching followed by a briefer form of service.

3. The attendance, on Sunday,

reaches an aggregate of 25,300, and on week days, of 6,807.

4. The number of teachers at work, 725, of which 192 are church council teachers, and 533 teachers in local connection. The former are of a higher class, paid about two pounds sterling per annum, the people supplying house and food; and the latter belong to a lower grade, recognized by the local church governing body, the majority having no stipend. There are teachers of the *mateka*—a sort of church primer; others who train Gospel-readers and candidates for baptism; and others, still more experienced, who do the highest class of work. The *mateka* readers number 22,972; the Gospel readers, 20,586. To be a Gospel-reader means for most of them, to be a baptized believer, and a communicant. Probably nine-tenths of them will come forward for baptism.

5. Some 25,743 New Testaments and Gospel portions have been purchased to meet demands.

6. There are now 6,905 baptized Christians, and 1,355 communicants. Bishop Tucker confirmed over 2,000 candidates during his late visit to Uganda.

Considering that all this is the development of the brief period since Bishop Hannington was assassinated, it is another miracle of missions.

The French Government have seized the College, the Normal School, and the Girls' Central School in Antonanarivo, Madagascar—buildings which were reared for missionary purposes by money subscribed at home. The London Missionary Society has given workers and money to Madagascar for a generation, for the evangelization of the 'people, it is their work that has chiefly contributed toward making the Island a valuable possession for the French. Thousands of the native savages have been transformed through their instrumentality into peaceable, industrious Christians. And now their schools, and hospitals, and churches are being appropriated with a total disregard to justice.

—In the Niger Company's territory, the sixtieth anniversary of the Queen's accession is to see a proclamation prohibiting any form of slavery for ever-

more. On the strength of the recent military successes this is, no doubt, possible, and the news of it will fly far and wide through Africa. We hope it will reach at an early date the natives who are held in South Africa to forced labor, in mines and elsewhere, without any voice in the terms of their engagements or of their wages. Their state is virtually one of slavery, although they do get a grudging shilling or so a month. Such a state ought not to be tolerated under the British flag, or that of any chartered adventurers who have obtained permission to fly it.

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—Rev. Phillips Verner, Presbyterian Church South, thus speaks of the characteristics of the natives as he has met them on the upper Kongo. "One of their most striking mental qualities is acuteness of external perception. They are very apt to learn things requiring the sharp eye, quick hand, and steady foot. There are engineers, wheelmen, brick masons, carpenters, tailors here who, ten years ago, roamed the aboriginal forests in utter savagery. They are also astonishingly sharp at reading the character of others, especially their superiors, on most salient points. As a general rule, they have marvelous memories for things heard or seen—not for processes explained. They rather lack the higher reasoning and introspective faculties. They compare externalities quickly, and generally draw sound conclusions within their observation and knowledge. They are very materialistic in their ideas until converted, refusing to see any value whatever in that which does not contribute to their bodily comfort and pleasure."

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Once more, that beloved man of God, Canon Christopher, of Oxford, has given his annual missionary breakfast to about 300 persons. Members of the university, local clergy, and citizens of the town. As the claims of Uganda had been put before the guests last year

by Mr. Pilkington and others, this year the Punjab was prominent. Rev. T. R. Wade, who has for thirty years wrought in this field, made the address. This annual gathering has been and is one of the great occasions at Oxford, and shows what one man can do to further missions, who is engrossed by the care of a large home parish, but studiously endeavors to fan the flame of a holy enthusiasm for God's work.

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The illustrations accompanying Mr. Chatelain's article on the slave trade in our present issue are kindly loaned by the *Journal of American Folk Lore*. This journal is the organ of the "American Folk-Lore Society," an organization which has done much to throw light upon the subject of the literature, characteristics and beliefs of unknown peoples of other climes.

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Cable messages from Persia tell of renewed persecutions at Julfa. An influential mollah is named as threatening to close the hospitals and secure the expulsion of the missionaries.

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The Church of England Zenana Society is to undertake a noble commemoration of Queen Victoria's sixtieth year as queen, sending forth sixty additional ladies to India, Ceylon, and China.

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At Oxford the Hannington Memorial Hall was opened January 26th. It contains a hall holding 200 to 300, a missionary library, care-taker's rooms, etc. Sir Geo. Williams generously gave £100 toward the library. It is hoped that like the Henry Martyn Memorial Hall at Cambridge, this will be a nursery of missions at home and abroad. The building and site cost about £5,000, of which over one-fifth was from undergraduates. Sir John Kennaway presided at the opening. It is hoped that many donations of missionary volumes will be made to the library by authors and publishers.

## Publications Noticed.

Dr. Dennis' new book on "Christian Missions and Social Progress"\* of which we have seen advance sheets, promises to be an invaluable encyclopedia of up-to-date information. No pains or expense have been spared to make it as complete and perfect as possible. It will have excellent maps, and an abundance of illustrations. Those who have read "Foreign Missions After a Century" will not be slow to become possessors of this still more valuable and interesting work as soon as it appears.

The report of the "Fifth Conference of the Foreign Missions Board" of the United States and Canada comes to hand, carefully edited by Mr. Wm. Henry Grant, of the Presbyterian Board. † This conference has already received some notice in these pages, and the report is exceedingly valuable, discussing, as it does, questions of finance, self-support, statistical blanks, specific donations, annual reports, missionary comity, furloughs, the student volunteer movement, and independent missions.

The "Combination Bible" ‡ is a unique and excellent compromise for meeting the needs and desires of those who wish the better rendering of the revised version, but who cling to the authorized version as sacred, from its historical associations and memories. The text is according to the old version, printed in clear type, with references to the bottom of the column where changes made by the revisors are noted in full. It is a reference Bible, and has a large number of valuable helps to Bible study. Two other points of especial value are its "self-pronouncing" system for proper names, and the series of 4,000 suggestive questions in the back for the use of students and teachers of Bible-classes.

Rev. Wm. M. Baird of Korea sends us a pamphlet on the question of the

\* In press. Fleming H. Revell Co., New York.

† Presbyterian Board of Foreign Missions, 156 Fifth Ave., N. Y.

‡ National Publishing Co., 239 Levant St., Philadelphia.

admission of Polygamous applicants, in which he reaches the following conclusion:

Polygamy and concubinage can not be tolerated in the Christian Churches. Baptize believers who have only one wife.

Applicants who have no wife, but are living with concubines, should be required to put away all but one before baptism, and should be married to that one.

Applicants with two wives should put away one.

Require immediate separation from all concubines before baptism.

Much attention is now being given to the question of Christian Giving. An excellent little 32-page pamphlet comes from Mr. Geo. Sherwood Eddy, on "Christian Stewardship,"\* studied from a Biblical and experiential standpoint, which presents the subject in clear and forcible style.

*The Christian Financier* † is a monthly magazine recently started, which contains a great abundance of helpful and interesting material on this subject. The aim of the magazine is to promote "The Right and Christian Uses of Money," which its pungent notes, forceful discussions, and telling stories are well calculated to do.

"Organization and Methods of Mission Work," ‡ by Dr. Edwin M. Bliss, is Part III. of "A Concise History of Missions." As Missionary Editor of the *Independent*, and Editor of the "Encyclopedia of Missions," Dr. Bliss has proved himself uniquely capable of writing intelligently and concisely on this subject. The present compact treatise deals especially with the object and motive of missions, the organization of the work, the agencies in the field, the various evangelistic, medical, educational, and literary methods of conducting missionary work and the development of the native churches. This book is not a bundle of dry statistics, but a very brief and general statement concerning the subjects mentioned.

\* D. L. Eddy, 261 Lawrence Hall, New Haven.

† The Tithing Press, New London, Conn. 25c. per year.

‡ Publish by Fleming H. Revell Co., New York.

## V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D.

## Extracts and Translations from Foreign Periodicals.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

## AFRICA.

—At the International Congress, lately held in London, Sir John Kirk presented the general conclusions as to the availability of Africa for European colonization. We extract from the "Annual Papers of the Church Missionary Society" for 1895-6: "For the purposes of colonization the maritime zones of both the east and west coasts must be dismissed as useless; so also may all lands in tropical Africa having a lower general level than 5,000 feet, while the high temperature and humidity of much of the rest are very exhausting to the average European; but the higher central and more mountainous regions are possible areas for future colonies. In effect his conclusions were: (1) that all the possessions on the West Coast under Great Britain, Germany, France, Portugal, and Spain, and the Kongo State (with the possible exception of German Southwest Africa, which suffers the disadvantage of having no convenient port), are throughout their extent too malarious, too hot, and too damp to offer a chance of European colonization; (2) that in the vast region under British rule in Southeast Africa all the conditions necessary for successful colonization are present, and the same probably is true of the region further north across the Zambesi Valley, the extensive plateau to the west of Lake Nyassa, of which the administration has been taken over by the South-African Company; (3) that the elevated plateau and escarpment, which forms the greater portion of British East Africa, varying from 5,000 to 7,000 feet in height, appears also to be adapted for colonization; and (4) that

possibly the mountain district of Abyssinia, included in the Italian protectorate, may fulfil the same conditions, but no data are available on which to base conclusions."

—Miss Furley writes in the *C. M. Gleaner*, from Mengo, the capital of Uganda: "The Queen's birthday was kept on May 25th (the 24th. being Sunday) with all loyal honor in Mengo. Kampala, the government station was extensively decorated with flags and palm branches; triumphal arches were erected with appropriate inscriptions of good will to Her Majesty, and welfare and prosperity to Uganda. There was a grand public reception of the king and all the chiefs by the government officials, which was celebrated by the presentation of a new Uganda flag to the country, a review of troops, and a 'march past' in grand style! The flag is blue, with a Union Jack in the center, and four stars round at the four sides. King Mwanga was highly delighted with it. After this there was a lunch at Kampala for the king and the chiefs. In the evening all the Europeans were invited to dinner, and all went, about thirty, including the French and English Roman Catholic missionaries. We were told that there was to be a torchlight procession, and truly there was, beyond anything we had ever thought of; even the brilliant moonlight did not spoil the effect of it. The chiefs and their followers turned out in force to do honor to England's Queen and England's administration . . . But the finest sight was after dinner, when we went out on the fort-walls to see it. The procession assembled on the King's Hill in the open space between the King's enclosure and that of the Katikiro; then began slowly to move down the hillside in the direction of Kampala. On they come, more and more, till the whole of the broad road

down the hillside is one shining stream of light, as thousands of torchbearers pass down in perfect order; then nearer they come, and pass close under where we stand, to the very gates of Kampala; then up Namirembe Hill, they divide, and some double back, and the two streams of light pass and repast, till the whole hillside in front of us is twinkling with light; then with no noise or disturbance they return up the King's Hill. Besides the thousands lighted, many hundreds of spare torches were carried. It was reckoned there were about 7,000 torches out. Double lines of Nubian soldiers lined the approach to Kampala, through which the procession passed.

—“The value of missions as an important factor in the adequate development of German colonial possessions has been to some extent recognized by the position assigned them in the colonial department of the Berlin Industrial Exhibition. A spontaneous and independent suggestion from an official source resulted in the construction of a missionary division; which was thrown open to workers of all sects, creeds, and nationalities laboring under the German colonial flag. Some of the English-speaking bodies neglected to avail themselves of the occasion offered, but others, notably the American-Presbyterians, working in West Africa from the Gaboon to the southern portion of Kamerun, and the Australasian Wesleyans, of Sydney, located in the German Bismarck Archipelago, displayed an active concurrence in the efforts of Herr Merenski, upon whom fell the onus of the undertaking. In addition to the eight German Protestant societies, four Roman Catholic agencies, the Heart of Jesus Mission, the Missionary Society of the Divine Word at Steyl, the Fathers of the Holy Ghost and Unspotted Heart of Mary, and the Benedictine Mission claimed admission. A striking commentary, we may remark, on the permanent utility of Roman Catholic missions to African philology

is offered by the circumstances which resulted in a plentiful display of ethnological curios by their agents, to an exclusion almost practical of any native literature. Herr Merenski summarily disposes of the flimsy apology offered for this grave omission by the *Germania* (June 3d, 1896). In the Protestant stalls, on the other hand, appeared various tokens of the services rendered by the Reformed creed to the African philologists. Writings in the Swahili, Dualla, Benga, Eohe, Herero, Nama, Gû, Pahi, and Konde tongues are amongst those offered to the attention of the passerby, while evidences of the dawning literary proclivities of those natives under the Teutonic flag lie open to inspection.

“So official a recognition of Christian missions is in consonance with the trend of opinion, which found expression some time since in the *Deutsche Kolonialzeitung* (No. 45, 1895). In an article headed ‘Missions or Islam’ the writer urgently deprecates any encouragement of Mohammedanism in German colonies, on account of its fossilizing influences upon the native mind. With a candor sufficiently flippant to elicit the rebuke of a publication so emphatically colonial in its tone as the *Allgemeine Konservative Monatschrift*, he advocates the promulgation of Christianity as a factor better qualified to subserve the aims of trade and territorial extension. When we are furthermore informed, that to the true colonial politician all creeds viewed otherwise than in their commercial bearing must remain a matter of complete indifference, and that the welfare of the natives is also a matter beyond all possible consideration, we are at no loss to account for the blots which have darkened the records of colonial enterprise in Germany.”—*C. M. Intelligencer*.

—Professor Kruger, in the *Journal des Missions*, remarks on the painful monotony with which all the missionary reports bring out the terror and aversion

felt by the natives toward the government of the Kongo Free State. We should expect from Belgium, so largely French as it is, a good measure of that humanity and friendliness, which so signally characterize the French in their dealings with subject races; but it is not the case. The policy of the Free State toward the Africans seems to be mere terrorism and hard exaction. If there is not a decided reformation soon, it is to be hoped that the neighboring great powers, France, Germany and England, will divest Belgium of an authority to which, perhaps, her pettiness renders her unequal. Strength is often a guarantee of comparative humanity.

Professor Kruger remarks that colored missionaries in Africa are treated by the natives with just as much respect as the whites, an encouraging feature in view of future calls to the colored race.

—On the Zambesi, in Tewanika's kingdom, the highest place of dignity belongs to the manes of Mboho, the first king of the Baratse. The first royal visit of the year is due to him in his place of sepulture. When, therefore, this year King Tewanika, instead of rendering the royal shade this honor, invited his missionaries to make an excursion with him in the royal bark, and in a different direction, it was not a simple excursion of pleasure, it was, in his mind, and in the eyes of his people, a significant protestation that the old national customs, even the most sacred, were falling one by one into forgetfulness, to yield the right of citizenship to Christianity.—M. COLLARD, in *Journal des Missions*.

#### MADAGASCAR.

The Rev. Mr. Gulbrandsen, of the Norwegian Mission, in the province of Betseléo, south of Imérina, says, as quoted in the *Journal des Missions*, for March, 1897: "The situation becomes more and more somber. From morning until evening I am running here and there to the government functionaries, but the more I complain the

more violent the Jesuits become. No means, not even the worst and most culpable, are bad for them. Their adepts traverse the country in bands of from forty to fifty, and say to all whom they meet that if they do not turn Catholics they shall meet with the fate of M. Alby. They declare loudly that M. Alby has been chained and sent back to France to be executed there, and that all the Malagasy who will not join with the Jesuits are to be shot, and that all the Protestant churches are to be torn down at once. There is new fear of a rebellion in the west, and I should be by no means astonished if such were the case, as the people are obliged by force to send their children to the schools of the Jesuits whom they detest. The kabarys—public conferences—held in the name of the government, are useless as soon as they do not meet with the desires of the Jesuits. Even the declarations of the Resident General are a dead letter. They are not obeyed at all. They say that if the General wishes to impose on them the contrary of what they wish and desire, he will soon have the same fate as M. Laroche, whose recall they have 'procured.'"

#### English Notes.

BY JAMES DOUGLAS.

*Church Missionary Society.*—The Rev. E. Bachelier Russell has been recently conducting a mission in the Diocese of Travancore and Cochin, of which, among others, the bishop writes in terms of markt appreciation. To Mr. Russell himself, this missionary tour resembles a revelation. It was a discovery to him to find how deeply patient testimony for Christ had told throughout that region, himself the first, apart from the bishop and missionaries to go over the ground, he says: "I think that I have found the *Uganda of India*." And again, "I should say that it is one of the most wonderful results of faithful work in India, and certainly *most* encouraging, as I believe

you will say when you hear what I saw." Mr. Russell's mission had in view principally the deepening of spiritual life. Great power seems to have accompanied the services, and the congregations which were seldom less than 700, listened eagerly to the message and gave every sign of fervent response. By a vote of conference, the bishop presiding, the hope has been expressed that arrangements may be made for the missionaries return, so as to give important parts of the diocese hitherto unvisited, and the Syrian churches, the opportunity of sharing in the blessing which must follow such earnest ministrations.

*Missionary work in Fuh-Kien.*—The Rev. Llewellyn Lloyd writes hopefully of the work in this province. At present there are 163 missionaries in all, of whom 53 are men, 36 missionaries' wives, and 74 unmarried ladies. In addition the number of ordained native pastors is about 140, the unordained assistants numbering about 400, exclusive of 100 Bible women, also schoolmasters, and a large staff of unpaid voluntary workers. Thus far there are now over 40,000 profest Christians; and despite the working of the enemies malice, which has borne heavily on this province, the interest spreads amongst all classes of the community. Mr. Lloyd says, "Our churches have never been so well attended as now and probably a greater number of persons have confessed Christ in the great city of Fuh-chow this year than in all the years preceding it. All this calls for loud thanksgiving and unceasing praise."

*London Missionary Society.*—In company with Dr. Walton, Dr. Griffith John has been making a tour in the Hankow district. He is especially delighted with the fruit that has accrued in Yün-Mung. So great is the blessing already given, and so rich the promise of further fruit, that he anticipates that there will be hundreds of converts in Yün-Mung within the next twelve

months. The chapel he found crammed with converts, nearly all farmers and farm-laborers; and twenty-three were baptized, all adult believers. Dr. John attributes instrumentally this remarkable development in Yün-Mung to Mr. Wang, the native evangelist in the district, a man who is both a scholar and an earnest Christian. Since 1878 the work has been in course there, but only now has it been attended with marked results. The next places to be visited are Tien-Men and King-Shan, where hundreds are waiting to be baptized.

*Zenana Work in Neyoor.*—The work of teaching the mothers to read proceeds apace. "Thirty years ago," writes Mrs. Baylis Thomson, "this would have been impossible, on account of the bitter hatred to Christians, as low caste, and the prejudice against female education;" but now the movement has spread from village to village and there are over one thousand heathen pupils in over a hundred villages. "In one village an eager desire for instruction has resulted by God's blessing in several families becoming Christians. They broke down the devil shrine and gave me the stone god which for years had been an object of fear and worship in their families."

*Baptist Missionary Society.*—From the Rev. Thomas Lewis's account of the death of the King of Kongo, we gather the following: Some years ago, before the king came to the throne, he was favorable to the missionaries, and would gather his people to hear their teaching. They often spoke to him personally, trying to bring him to Christ; but without success. He was continually engaged in acts of cruelty, and was cut off suddenly on November 18th. He and another chief had conspired against a neighboring chief to rob him and his people of their property. They had no sooner succeeded than the king's accomplice was taken ill, and died in a day or two. The king was frightened, became ill, and



from a combination of diseases died in a short time. It is doubtful as yet, who will succeed him. For the people's sake, the missionaries are hoping for a better man. Mr. Lewis says: "Our work at San Salvador is growing apace. People constantly come, asking us to go to their towns, and send a teacher to them. We do all we can in the way of visiting and preaching, but we dare not get too far a field with our substation. I wish to impress this fact upon all the friends at home. We are kept back from these people, who are begging us to go to them, because we have not sufficient men."

*Report from Mendapada, Orissa.*—Mendapada is a village of about 30 houses, three miles from Cuttack. On the occasion of a recent visit paid to this place by two of our brethren, three candidates were baptized, one of them being a young Hindu. This was followed by a communion service, at which about fifty were present.

*Lantern Exhibitions in the Agra District.*—The Rev. D. Jones gives cheering particulars of his work in this direction. In one village, he and his friends exhibited "Scenes from the Life of Christ," "Miracles of Christ," and "Prodigal Son." A large crowd gathered, and the message of love was made known.

*Presbyterian Church of England.*—From the eighteenth annual report of the Women's Missionary Association we gather the following items: "With much thankfulness we note that the past year has been one of progress. More workers have come forward: new fields have been opened up; and our financial condition has improved. There has been more prayerful interest manifested in our foreign work by our Home Churches. Meetings held in different centers by some of our workers during their furlough have been well attended; and the contents of the "Thanksgiving boxes" last year was increased by £72.

Miss Thomson reports from Ram-pore Bauleah: "Our three schools have been open during the entire year with the exception of the 60 days allowed as holidays. The average attendance has been large both in day and Sunday-schools. Much time has been spent in visiting the houses, especially during the cold season, also in itinerating in the surrounding villages.

Miss Johnston writes from Amoy, that the number of boarders in the girl's school has doubled during the year; that three of the older girls have joined the church, one of whom, tho she formerly caused much anxiety, is now rendering efficient help in teaching the younger children. There are encouraging features also in connection with the women's school. One woman, too old to learn to read, has given up all help from heathen relatives, and bearing poverty and reproach, goes from house to house, telling the story of a Savior's love.

Miss Ramsay and Miss Duncan have had a trying time in Chin-Chow, through an outbreak of the plague, tho thankfully they report that it did not enter the girls' school, consisting of eighty boarders. A new church has been opened in this city, and the hospital work is very encouraging, many patients receiving the truth.

Our friends in Formosa, were afraid that the troubles that followed in the wake of the coming of the Japanese to the island, might deter some of their girls from returning to the school, but they have had a greater number than before, and eleven of their girls are in church membership.

We regret to report the loss of a valued worker, Mrs. M. Mackenzie, who has labored in Swatow, China, and was called to her rest in January, after a brief illness.

#### THE KINGDOM.

—Said Robert Freeland at a recent anniversary of the British and Foreign Bible Society: What changes since 735!—When the sainted Bede, on his

dying bed dictated to his amanuensis the translation of John's Gospel. "Write as fast as you can," said Bede, on coming to the closing chapter. "Now, master, it is finish!" "Is it finish?" asked Bede, "then lift up my head where I have been accustomed to pray. Now, Glory be to the Father, and the Son, and the Holy Ghost." With that utterance his work was done. What changes since 1380!—When Wycliffe carried out his heaven-inspired purpose of translating the entire Bible into English, laboriously copied out, to give to his countrymen, that they might read for themselves and ponder over God's message of mercy to a benighted world! What changes since 1524!—When Tyndale began his mighty task of printing his Scripture translations, making himself an exile from the land he loved to carry out his purpose, and when many of his English Testaments only reached London to be publicly cast into the flames at the instigation of church and state. What changes since 1789!—When Wilberforce stood up in the British Parliament, his heart throbbing with Bible principles, as he went on pleading for three hours, the champion of the oppressed, and urging the abolition of the slave trade. This act cost £20,000,000 but it gave freedom to 770,280 slaves throughout the British Colonies, and abolition soon followed in the East.

—Within the last five years no less than 52 new versions have been added to the list of languages and dialects in which some portions of the Bible are printed. The total number in which some portion is printed is 381, while the entire Bible has been translated into 107 languages and dialects. During the year ending April 1, 1896, the British and Foreign Bible Society issued 3,970,439 Bibles, Testaments, and portions. The society was organized in 1804, and within the ninety-two years it has issued 147,356,669 copies.

—A century ago the General Assem-

bly of Scotland voted down a foreign mission enterprise. A leading Moderate, who opposed it, said: "To spread abroad the knowledge of the Gospel among the barbarous and heathen nations seems to be highly preposterous, in as far as it anticipates, nay, it even reverses the order of nature. Men must be refined and polished in their manners before they can be properly enlightened in religious truths. Philosophy and learning must, in the nature of things, take the precedence."

—When Duff left Scotland sixty-five years ago to begin his apostolic work for India, as he stood on the banks of the Ganges his heart sank within him. And little wonder, for he saw deluded multitudes washing in its waters to take away their guilt, he heard the groans of others left on its shores in utter helplessness to die, or to have their deaths hastened by the murderous hands of near relatives. He beheld many lifeless bodies floating down the Ganges quite unheeded amid the merry songs of the boatmen. He was stunned by shouts in the name of worship to gods innumerable, and he saw blazing before him the flames of the funeral pile, where dead husband and the living widow were burnt together, not to be divided by death, and he exclaimed, in the deep depression of his soul, "Oh, Lord! How long will this continue? For ever?"

—In 1825, there were in connection with foreign mission churches about 60,000 persons, including all then known to be converts from heathenism. In the closing years of the century, we are able to count, according to the most trustworthy statistics, that at least 75,000 converts are added to the mission churches every year.

—The Church Missionary Society of England reports 53,000 communicants and \$1,340,000 expended. The London Missionary Society reports 96,000 communicants in 1895 and \$950,000 expended. The Presbyterian Board (North) reports 30,000 and \$885,000.

The Baptist Missionary Union, 122,000 and \$633,000 expended. The American Board 43,000 and \$743,000. The Methodist Episcopal Church reports 44,000 and \$890,000 (in heathen lands). The total for these six societies is 393,000 communicants, and \$5,441,000 expended.

—On a vast plain, the 350,000,000 subjects of Queen Victoria are assembled before her throne, and on a table near the throne are the five sacred books of the East: the Bible, the Vedas, the Koran, the Tripitakas and the Zend Avesta. Rising from her throne the Queen says: "Let all those who believe in the divine inspiration of the Vedas take their sacred books and pass out and away," and 200,000,000 go out while but 150,000,000 remain. Sadly the Christian Queen again speaks: "Let those who believe in the Koran now leave." Her grief increases as 60,000,000 more go out, and but 90,000,000 remain. Again she speaks; and again there is an exodus of those who believe in the Tripitaka, the sacred book of the Buddhists, and in the Zend Avesta, the Parsee Bible — 40,000,000 more. Out of 350,000,000 only 50,000,000 remain, who accept the Scriptures of the Old and New Testaments as their Bible; and only a part of these are heart believers in God's Book. This parable shows that the disciples of Jesus still have much to do before it can be said that the glad tidings have adequately been made known to every creature.—*The Advance*.

—Thank God for a good man! More, for a good man with brains and culture!! Most of all if to the rest is added moral courage!!! *Videlicet* Wm. E. Gladstone in his recent strictly grand letter to the Duke of Westminster upon the Cretan and Armenian matters. Surely, some of his scorching phrases will live forever: "Concert of Europe," "Integrity of the Ottoman Empire," "A David facing six Goliaths," etc.

—Since the death of Baron Hirsch his widow has been making large gifts

to various charities in France, England, and Austria. Besides the 2,000,000 francs she has given for the building of a laboratory for the Pasteur Institute, she has recently given 2,000,000 francs for the pension fund of the Oriental railroads, in building which Baron Hirsch laid the foundation of his colossal fortune. Besides this, she has given 1,000,000 francs for the foundation of a hospital in London, and several beneficent institutions in Paris have just received large sums from her. It is estimated that within a year Baroness Hirsch has distributed 12,000,000 francs in charity.

—One of the richest men in the world, John D. Rockefeller, in talking before a young men's Bible class, recently made these significant remarks: "The poorest man I know is the man who has nothing but money. If I had my choice to-day, I'd be the man with little or nothing but a purpose in life." He read to the young men from a small account-book he kept while getting a start in life. His clothing from November, 1855, to November, 1856, cost him just \$9.09. There were frequent entries, however, such as these: "Given away, \$5.58. Missionary cause, 15 cents. Present to Sunday-school superintendent, 25 cents. Five Points Mission, 12 cents." "My opinion," said this millionaire, "is that no man can trust himself to wait until he has accumulated a great fortune before he is charitable. *He must give away some money continuously.*

—A Chinaman has had the temerity to modify Bishop Heber's missionary hymn, "From Greenland's Icy Mountains," Rev. Chau Hou Fan, of San Francisco. Since Greenland is now a Christian country, and the good bishop did not mention China, with its 400,000,000, nor Japan with its 40,000,000, Mr. Chau has introduced these two needy lands in the first line, instead of Greenland with its "icy mountains." A chorus of Chinese Christians, men and women, sang the revised hymn at

one of the meetings in San Francisco, in connection with the week of prayer.  
—*Woman's Missionary Friend.*

### WOMAN'S WORLD.

—The World's W. C. T. U. is the out-flowering of the "Woman's Crusade" of 1873-74, whose first stalk was the National W. T. C. U. of the United States of America formed in November, 1874. Canada was the next branch, rapidly and strongly developed under the inspiration and care of Mrs. Letitia Youmans. In 1876 the British Woman's Temperance Association was formed as a result of the labors of Mother Stewart, of Ohio, and Mrs. Margaret Parker, of Scotland. Six years later an "illumination" came to Miss Willard while inspecting the opium dens of Chinatown, in San Francisco, and witnessing the "flagrantly flaunted temptations" of that famous slumquarter, "the result of occidental avarice and oriental degradation." This revelation took shape in the vow: "We are one world of tempted humanity: the mission of the White Ribbon women is to organize the motherhood of the world for the peace and purity, the protection and exaltation of its homes: we must no longer be hedged about by the artificial boundaries of states and nations." Going up to the annual meeting of the National W. C. T. U. that autumn, 1882, in Detroit, Mich., this heavenly vision of the world-wide mission of the W. C. T. U. was laid before her comrades, who appointed a committee to consider what could be done. That the revelation was of God was confirmed two months later by the acceptance by Mrs. Mary C. Leavitt, of Massachusetts, of a commission to make a reconnaissance around the world. Since then 6 other women have circumnavigated the globe on the same beneficent errand.

—The W. C. T. U. of India has lately held a most successful convention at Poona. The president Mrs. Mary R. Phillips, of Calcutta, presided,

and delegates from 11 organizations were present. Pundita Ramabai, of Poona, addressed the convention on the needs of her country-women and rejoiced the hearts of the white ribboners by saying at the close of her remarks that altho she had hitherto refrained from throwing herself fully into W. C. T. U. work for want of time, she was now resolved to take it up. She was made national superintendent of native work.

—The statistics of the Woman's Board of the Methodist Church, South, for China, are as follows: Girls' boarding-schools, 3; teachers, 12; pupils, 88. Day schools, 32; teachers, 44; pupils, 1,169. Number of school buildings, 6; value of school buildings, \$20,000.

—Mrs. Booker T. Washington, the wife of the Principal of Tuskegee Institute, in Alabama, has been accomplishing a good work of late in the institution of an entirely novel Sunday-school class—a class in house-cleaning. Every Sunday she goes over to a neighboring plantation and takes one of the negro cabins as a sample of how such work must be done. She washes, cleans, sweeps, dusts, and puts things generally to rights. This is the object-lesson. Each Sunday she notices the improvements which may have been made during the week in the other cabins. Those improvements have now become so marked that the owner of the plantation has set apart a cabin for Mrs. Washington's perpetual use, which serves as a model for the other cabins. Recently the owner expressed a desire for a school to be started on the plantation, and this has been done by Mrs. W.

—The Women's Foreign Missionary Society, working hand-in-hand with the Free Church of Scotland missions, renders invaluable aid in its own department. Without including missionaries' wives, some of whom do noble work as honorary agents, the society has 56 women missionaries—35 in India, and 21 in Africa; 350 native Christian agents—220 in India, and 130 in Africa;

2 hospitals and 4 dispensaries, relieving annually over 14,000 women; and 11,000 girls under instruction.

—Attention is called, by the Establishment Church of Scotland, to the strange fact that of the 33 women missionaries at work in the foreign field, no less than 19 are drawn from other denominations, while only 14 are from its own membership, 2 coming from the Free Church, 6 from other Presbyterian Churches, 7 from the Church of England, etc.

—The South India Woman's Missionary Conference of the Methodist Episcopal Church reports 7 missionaries, 15 assistants, 16 Bible readers, and 66 school teachers. There are 6 vernacular day-schools, 1 vernacular boarding-school, 2 orphanages, and 1 Anglo-vernacular school, with a total of 1,102 pupils. There are 1,075 girl pupils in 23 Sunday-schools, and a total 27,738 tracts have been distributed. Nearly 200 women are learning to read and do needle work, and 1,426 women receive religious instruction only in 793 Zenanas, 16 Zenana patients and 3,070 dispensary patients received medical attention, and 1,000 prescriptions were given at a single station.

#### MEDICAL MISSIONS.

The paths of pain are thine. Go forth

With patience, trust and hope;  
The sufferings of a sin-sick earth  
Shall give thee ample scope.

Beside the unveiled mysteries  
Of life and death go stand.  
With guarded lips and reverent eyes  
And pure of heart and hand.

So shalt thou be with power endued  
From Him who went about  
The Syrian hillsides doing good,  
And casting the demons out.

That Good Physician liveth yet  
Thy friend and guide to be;  
The Healer by Gennesaret  
Shall walk the rounds with thee.

—Whittier.

—By 5 hospitals in India, 8,000, 16,000, 40,000, 43,000, 89,000 are given as the annual attendance, and numbers of conversions reported. Medical missionaries have unlocked the doors to the dominions of native princes before closed to Christian evangelization.

—According to the Rev. S. L. Baldwin, who has spent over twenty years in China, the following are the figures relating to medical missions in that land: "There are 100 male and 50 female physicians, 150 male native medical students and 30 female students, 71 hospitals treating many thousands of patients, and the physicians attending yet other thousands at their homes, and 111 dispensaries, in which over 223,000 patients are treated. About \$70,000 was spent in medical work last year."

#### UNITED STATES.

—Dr. Daniel Dorchester gives these encouraging figures in a late *Zion's Herald*: The growth of the Roman Catholic population 1870-1894 was from 4,600,000 to 8,806,600, while the increase of the *communicants* of the Evangelical Churches was 6,673,400 to 15,218,000. During the same time, the population connected with these churches increased from 20,020,200 to 45,654,000. The Baptist population alone increased from 4,492,000 to 11,353,000; and the Methodist population from 7,497,000 to 16,215,000.

—We have just received a copy of Hoffmann's *Catholic Directory* for 1897. It shows that there are 14 archbishops and 74 bishops, making 88 in all, with 10,752 clergy, 9,670 churches, 5,189 stations and chapels, and a Catholic population of 9,596,427. The increase in Catholic population is 185,637. There has been a gain of 77 parochial schools, the total being 3,438, and the number of children in attendance 812,611, an advance of over 16,000. There are 9 universities, 25 secular seminaries, and 82 regular seminaries; also 201 high schools for boys and 651 high schools

for girls. There are 249 orphan asylums and 888 charitable institutions. The total of children in Catholic institutions is set down at 947,940.—*Independent.*

—My first call was at a rural school upon a plantation. This school, altho but a year old, already ranks among the "graded schools." It was given to the Association with buildings and more than 1,000 acres of land, and has been largely sustained by the benevolence of a Christian woman in Brooklyn, N. Y. The 4 successful teachers are graduates of Fisk University. I find in my notes taken at this place: "It is sometimes said that higher education unfits the negro for work, and makes him unwilling to leave the town or city. My testimony of this school, as of others, is the reverse of this." Teachers go where the work is to be done. Everywhere I find that to make men both good and useful is not only the regnant purpose of our colleges, but their real accomplishment. I find that high ideals in knowledge, with thoroughness and accuracy in intellectual work, and careful training in moral and Christian life, do result in sending young men and women into the most needy places with the power which they have acquired. They are not hanging about towns and cities in idleness. The educated negro is at work. You do not see him loafing upon the street corners. The educated negroes, men and women, are in demand, and are meeting the demand.—*A. F. Beard in American Missionary.*

—Captain Pratt has in the Carlyle Industrial School 803 Indian boys and girls, representing 61 tribes, among which are Apaches, Arapahoes, Cheyennes, Chippeways, Crows, Nez Percés, Omahas, Oneidas, Pueblos, Pequots, Pimars, Sacs and Foxes, Sioux, and Winnebagoes. The cost of maintaining these youths is \$100,000 a year, or an average of \$141 each, including furnishing them homes, building, repairs, etc. Last summer 506 went out to work

upon the Pennsylvania farms, earned \$19,238, and saved of it \$8,598.

The 68th volume of the "Sailor's Magazine and Seaman's Friend" is issued for 1896. "Those who go down to the sea in ships," have here their faithful monthly record. This is a very well edited magazine. For many years it has held its own among the missionary records and reports of this evangelistic era. It is much more than a report of aggressive work among seamen; it contains a large body of literature that finds its nucleus of interest in the sanctification of a world's commerce, and to those who would keep track of the immense number of human beings who follow a seafaring life, is an indispensable help. It is published by the American Seamen's Friend Society, 76 Wall street, N. Y.

Baroness Hirsch, widow of the Jewish financier and philanthropist, is to spend \$1,500,000 in New York City erecting trade schools and model houses for the tenement house district folk, and ex-Mayor Grace, a Roman Catholic, announces his intention to spend \$200,000 in establishing a training school for young girls and women in the same city.

—Such intelligence as this is most sad, and how great is such a sin. The New York Presbytery has been for some time agitated over the application of Herman Warszwiak for membership in that body. He was for a time employed by the New York City Mission Society, of which Dr. Schaffler is secretary, but left it more than two years ago. Last week the society issued a public notice of his wrong-doing, claiming to have abundant proof and warning the public against him. He was followed by detectives who testified that they saw him enter gambling houses and places of ill repute. On being charged with this evil-doing he denied it, but being shown photographs of himself entering these places he confessed.

—Bishop Thoburn finds that while the average of missionary contributions from Canadian Methodists are \$0.87, in the Methodist Episcopal Church they

are only \$0.39. This is for both home and foreign work. In Ohio the average is \$0.43, in Indiana and Michigan, \$0.35. He says: "In our larger annual conferences the average is a little less than \$0.24."

### EUROPE.

**Great Britain.**—In the quarter-century since the death of George Peabody his magnificent gift of \$2,500,000 for workingmen's houses in London has increased to \$6,000,000. It is interesting to note that in these houses the death-rate of infants is four per cent. below the average death-rate in London. Last year the Trustees of the Peabody Fund provided over 11,000 rooms, besides bath-rooms, lavatories, and laundries; nearly 20,000 persons occupied them.

—The Mansion House Fund, inaugurated by the Lord Mayor of London, to supplement governmental aid for the famine-stricken people of India, amounted, on March 4, to £388,000, or about \$1,940,000. The reports from India, up to March 1, show that 3,141,000 persons were employed upon "relief works," that is upon various industries, chiefly road-building, superintended by government officials, by which the people may obtain enough food to keep them from starvation. More than half of this help was given within the Northwest Provinces.

—One of the latest forms of development in missions is found in the Industrial Missions Aid Society, now fully organized and ready for work. It is to make a specialty of helping on, in cooperation with all other missionary societies, all methods of teaching native Christians to be industrious and make a living for themselves. High commendation comes from various quarters. This is from Bishop Thoburn: "I am much interested in your proposed scheme.—It has been on my mind for two or three years past that a scheme on the lines proposed by you might be worked successfully, and

provide resources for many new enterprises which we need to start."

—*The Star in the East* says of the Broussa Orphanage: The inmates have more than doubled; there are now 113, of whom 71 are massacre-orphans. Never have we read more painful and pathetic incidents than the personal items given of these sad little children. "The Turks have killed my father," is all some of them can tell. A great tide of charity has flowed to this orphanage—£4,204 in all; £500 from our society, nearly £3,000 from Christians in Switzerland; the balance in hand on January 1, 1897, stood at £2,886, enough for all the charges of the current year. The cost per orphan is £10 annually.

**Continent.**—The McAll mission has 15 halls in Paris, which are used regularly for religious services, and 11 elsewhere in France.

—*The Indian Witness* is responsible for the following surprising item of news: "Up to the present time the Dutch missionary societies have sent no lady missionaries to Netherlands India, except, of course, missionaries' wives. The suggestion that lady missionaries should be sent seems to have wrought consternation in the ranks of the more conservative brethren. The ladies are a dreadful trial to them, apparently. One said he objected to lady missionaries because they would cost so much for carriage hire; another was sure they would make trouble on a mission station, because they would not be obedient to the male missionary; others wondered where the lady missionaries could live, because it was held that it would be impossible for them to live alone, and married missionaries would not be willing to board them; one thought it would be very difficult to have lady missionaries 'because they could not go into the pulpit.'"

—The Mission College at Hermannsburg is attended by 32 students, of whom 6 are sons of missionaries. It

has been confirmed by experience, that such young men as have grown up among the natives, and therefore are well acquainted with the language, customs, and ideas of the people, can become especially efficient in mission service after receiving a thorough preparation abroad. Such an education is given them at Hermannsburg. They are instructed in the languages, in the common and higher branches, in theology and pedagogy for six years.

—The Lutheran synods of Leipzig and Dresden have resolved to adopt foreign missions as an integral part of the activity of the whole Church. Provision was made for regular mission services in all the churches, and the innovation is accepted by the congregations with markt satisfaction.

#### ASIA.

**Islam.**—Mohammedanism has three foes in the Orient, which are mighty and exceedingly hard to resist, and these are found in Robert College, at Constantinople; the Syrian Protestant College, at Beirut, and the Training College of the United Presbyterian Church at Asyut, Egypt. These are far more dangerous than would be an army of 50,000 men.

—In a German periodical, Dr. Alfred Hettener thus forecasts the future of Palestine: "Once let a good government be established, and from that moment the development of the country will set in. To-day it has about the worst possible government; and notwithstanding that drawback, an improvement is taking place in consequence of increased communication with Europe. This is most noticeable in Haifa, Jaffa, Nazareth, and Jerusalem; but slighter traces of the same influence are felt even east of Jordan. Nazareth has established 3 hospitals and 12 schools, at some of which technical instruction is given. In Jerusalem, where the Mohammedan population is on the decrease, and is already in the minority, there are 70 synagogues and numerous hos-

pitals, besides schools, orphanages, and other public buildings. The agriculture and commerce have declined, and the population has decreased, Palestine is capable of increasing its population fourfold. West of the Jordan the water-supply is good, and agriculture can be carried on successfully. The conditions are extremely favorable to the growth of oranges, cotton, tobacco, and sugar-cane; and already garden-plots are successfully cultivated in the neighborhood of Bethlehem, Nablous, and a few other places. With increased capital, skill, and good management, oil and wine can be obtained. The date, too, ripens here, and is of better quality than that grown in Egypt; bananas can be grown with ease; and during the winter months various kinds of vegetables would take the place of the fruits. At the present date, Jericho can send its produce to Berlin in five days. Its climate is two degrees C. above that of Cairo. Why should it not become a winter resort for Europeans seeking shelter from the cold? There are in its vicinity excellent mineral springs. East of Jordan lies a wheat country, which for quality has no second in the world."

—One of the most pressing needs in Eastern Turkey is a supply of agricultural implements, and especially oxen for plowing. To provide for this latter need, in anticipation of the spring sowing, Major Williams, the British Consul at Van, has supplied the funds for sending Rev. Mr. Allen from Van to Persia to purchase 1,000 oxen. It is believed that in this way money spent will be worth tenfold the same amount spent in the ordinary form of relief. It is estimated that through this supply of working oxen, 25,000 people can be provided for in the year to come, and that at a cost of about \$8,000.—*Missionary Herald*.

—Tabriz is the most important city of Azerbaijan, the northwestern province of Persia. It is the residence of the governor, and its bazaars are probably



the largest and the most characteristically Oriental bazaars in the East, since the Constantinople bazaars were Europeanized. Everything is individual in them. John Ruskin would be delighted. Each man has his little shop, and tinkers at his little trade with his hands, as his ancestors have done for two thousand years. There is no sign of coal or steam or machinery. All is patriarchal, primeval, petty. The hand of progress and power has barely touched trade, and has touched tools not at all. If Tabriz were as near the English boundary as it is near Russia, the tides of the world's bounding life would thrill through its streets. But there are no Russian shops. No Russians fill the streets. No Russian enterprise does what there is no Persian enterprise, and never will be any, to do. Yet foreign influence is very perceptible. The Armenians of Tabriz are an active, thriving people. Many of them wear English dress, and speak English or French, and the "Frangee" has ceased to be an object of curiosity.

—*Secretary Speer.*

**India.**—Says Rudyard Kipling: "It is not easy to select instances that shall make clear to foreign readers the Hindu reverence for the cow, and the place that her protection from death holds as a sacramental ordinance. In Indian history the slaughter of cows by impious and impure persons has often been the beginning of battle, murder, and sudden death. In every local riot Hindu vengeance is first wreakt on the Mohammedan beef-butcher. In purely Hindu states, and in Kashmir, where a Mohammedan population is ruled by a few Hindus, the punishment officially awarded for killing a cow is death, and there are cases on record where whole families have suffered death on suspicion of the offense. In ordinary domestic life a Hindu who has accidentally killed a cow voluntarily undergoes a painful penance. He is at once put out of caste and must repair to the Ganges, no matter how long and toilsome the

journey may be. He must carry the cow's tail aloft at the end of a long staff, crying aloud when approacht so that all may avoid him as pollution incarnate. He may not enter a village, but food is brought out to him when he halts on his march."

—As to the ravages of the plague in Bombay, these statements from Rev. W. H. Ball will go far to explain them: In the midst of a crowded neighborhood and noisy streets, never quiet for twenty hours out of the twenty-four, living, working, teaching in the midst of continual noise, sometimes the teacher has to stop simply because he can not be heard. Living in the midst of a population crowded to the enormous extent of 68,480 per square mile; existing in the midst of insanitary conditions, which the present Lieutenant-Governor of Bengal has described as unspeakable in their abominations. The next ward to this, and whose boundaries are only about 200 yards from the College, is described by the Sanitary Commissioners as having houses built almost back to back, the narrow passages between them shut out from the sunlight, rats running about in the dark as they would at night, and a heavy, sickening odor pervading the whole place; walls and floors of the houses damp with contamination from liquid sewage, which lies rotting, and for which there is no escape. Jammed in among these are native huts, filthy, dilapidated, and foul beyond description, in many places it being impossible to walk round these huts where the ground is damp with liquid sewage and the stench is beyond description. Yet in this ward the population reaches as high as 144,640 per square mile.

—At a recent meeting of the Church Missionary Society in England the Bishop of Newcastle gave the following tribute to the work of American missionaries in India: "If the rate of missionary progress during the next century in India is what it has been for the past twenty years, In-

dia will mainly owe its Christianity not to the Church of England, whose responsibility is really greater, but to American Christians, who do not worship with us, but who are realizing more than we churchmen what evangelizing a great country means."

—"On December 11th, the Rev. Dhanjibhai Nauroji, of Bombay, completed the fiftieth year of his ordination as missionary, and the occasion was taken advantage of by his numerous friends to present him with addresses and congratulations. He was the first Parsee convert in India, and was born of a very respectable Parsee family at Guzarat in 1822. He was one of Dr. Wilson's converts. His baptism took place on the evening of May 1st, 1839, and created a great sensation in Bombay. Amid all persecutions the young lad stood firm. In 1843 he accompanied Dr. Wilson to Scotland, where he studied theology for three years. In 1846 he was ordained a missionary of the Free Church. Mr. Dhanjibhai was the first native of India to travel through all the countries of Europe. His missionary work has been confined to the city of Bombay, and he has always been looked up to as a leader of the Christian community."—*Church Intelligencer*.

—The American Baptist Telegu Mission, India, records 831 baptisms in 1894, and has a membership now of 53,502, with 8,048 Christian pupils in the school, and 5,456 in Sunday-schools. The medical work is increasing, with 2,204 new patients treated during the year.

—The statistical returns from the two Canadian Baptist Telugu Missions for 1896 are as follow :—Baptisms, 494; present membership, 3,980. Of these, 25 baptisms increase the membership of the Maritime Mission to 200. The remaining 457 baptisms push the membership of the 9 other stations up to 3,780.

—Among the Burmans, when a man becomes an inquirer after the Gospel,

the native preachers call him a *sin-zar thaw thoo*—"a considering man." Some of the natives *sin-zar* for years before coming to a decision.

—The King of Siam, Chulalongkorn, is to make a tour of the world, tarrying in the United States long enough for his yacht to go around Cape Horn to California. He is forty years old, his sons are at school in England, the crown Prince at Eton. The King dresses like an European; his palace is lighted with electricity; he has a French chef; he has proclaimed religious liberty in Siam and the protection of Christians in their observance of the Sabbath. He has reformed the judiciary, lightened taxation, partially abolished slavery. He has established a fine postal service, public schools, hospitals, asylums and nurseries, and introduced modern methods of travel. Personally he sets his people an example of virtuous, temperate, upright manhood.

**China.**—John R. Mott, just home from a world-tour, concludes that China is the greatest of mission fields for population, for the combination of difficulties, and also for possibilities. The students of the government competitive examinations constitute the "Gibraltar of the student world." Each year 500,000 compete for the first degree, 150,000 for the second, and 10,000 for the third. Educational missions are of the greatest strategic importance.

—A correspondent from Peking mentions an interview he recently had with Li Hung Chang the distinguished Chinese statesman, in which he referred to his meeting with the representatives of the various Foreign Mission Boards in New York. Says the writer: "He spoke of the fine appearance and evident attainments of those presented to him at that time, showing that, like others of his countrymen, he is a close observer of faces and character." The correspondent adds: "I have never before heard the old man ask so many questions about Christianity, having been greatly impressed in many ways

during his recent trip with its importance and power."—*Church at Home and Abroad.*

—Dr. Muirhead furnishes some general statistics relating to mission work in Shanghai. The English have 4 missions in that city, while the Americans have 7, and the Germans 1. There are 29 women and 23 men missionaries. Of these 43 are American and 2 are German. Some 1,400 members are connected with the 15 native churches, and 1,200 scholars attend the 30 colleges and schools. The sick are well cared for in the 4 Chinese hospitals. There are besides 30 country stations around Shanghai. An American printing establishment, 2 Bible depots, and a book and tract society are all established. A united missionary prayer-meeting is held weekly, and a united conference once a month. There are 13 Christian Endeavor societies with 401 members.

—The Rev. G. F. Fitch, the superintendent of the *Presbyterian Mission Press* at Shanghai, writes: The demand for books of a scientific and educational character is increasing by leaps and bounds, and some of the best works of the missionaries, such as Arithmetics, International Law, History of the War between China and Japan, History of the Nineteenth Century, and many others, all by missionaries, are now being pirated, or reprinted if you like, by the natives themselves, and sold at a good profit, where formerly they could scarce have been given away. There is light without heat in some of these, but we hope to get in the "heat" also.

—The Presbytery of Shantung overtures the General Assembly to organize a new synod for North China, taking in the country north of the Yang Tse river. At present there is but one Synod for all the Empire, and it only meets once in five years. The *Christian Observer* suggests that all the Presbyterian denominations in China unite, whether from England, Scotland, or

America, and form a General Assembly for China.

—Two Chinese Christians, now residents of Chinanfu, Shantung, have established a primary school for boys in their native village, for which they have borne the chief expense, and an evangelist of Chinanfu, who was formerly paid from mission funds, last year by his own request worked without salary. He gave as the reason for this action, that he was constantly asked how much silver the foreigners gave him, and he believed he could do better work if no salary were paid him.

—During the past year the advancement of interest at Pyeng Yang was such as to require the enlargement of the church four times. It now seats a congregation of 500, and is already overcrowded. At the last communion service 28 men and women were baptized.

—*Friday.*—We gave the Bible-women a feast to-night; they did enjoy it. We wish our friends at home could just see them eating. It would not do for very fastidious people to sit down with them; they would have their sensibilities shocked too much. Each one dips her chopsticks into the various dishes and bears a morsel from it to her bowl or her neighbor's, not minding that gravy in dripping about the table. If they do not like what they have, they throw it over the shoulder or under the table. There are usually two or three dogs in attendance, so that nothing is wasted. I managed a little rice and shrimps, holding the bowl to my mouth and scooping the contents into it! Most of these women are very poor and live principally on sweet potatoes, so we were glad to let them have a good meal.—*C. M. Gleaner.*

#### AFRICA.

—A recent writer gives the following description of one of the most striking characteristics of the African races: "Nothing is done here without a song. Your boatman sings all day long, keep-

ing time with his paddles; the woman beating rice, beats in time to her voice; your carriers sing to their tread, and the farmer to his hoe. Joy, grief, pain,—all are shown in spontaneous song. Their songs are always extempore, and adapted to present circumstances. The ordinary method is for one person to sing a bar and the whole company to join in a responsive chorus, consisting generally of a single syllable, suited in sound and meaning to the sentiment. Current events are described often with great accuracy, and they frequently ridicule the manners of some king or praise the virtue of another, acting out the character to perfection.

—The Basel missionaries in Ashantee, which, now as a British protectorate, is at peace, are able to offer the Word of God to the people in their own language. Missionary Christaller translated the Bible into Tshee, which language is known on the Gold Coast as well as in Ashantee.

—Bishop Tugwell sends a challenge to Christian England to supply men and means to enable him to enter Hausaland and plant a mission at Yakoba, and possibly at Kano, this year. He asks for a band of from 20 to 30 men, and for a sum of from £10,000 to £15,000. A population numbering, it is said, some 15,000,000, having a vernacular character and literature of their own, with communications as traders and travelers with the Mediterranean seaboard and with the West coast, is surely worthy of a great and self-denying effort.

—One of the most pathetic instances in modern Christian history is the appeal of the African King Khama to the English Parliament, that in placing necessary stations on the railroad that passes through his territory no spirits of any kind shall be supplied at the refreshment room. And yet it is a heathen request to a Christian government, or rather a Christian request to a government with some heathen notions still.

—The Leipzig missionaries in German East Africa do not have many “home comforts.” The brethren at Madshame on one of the mountains surrounding snow-capt Kilimanjaro had to live for months in tents and suffered much from the rains, until they succeeded in building block houses, the logs for which they had to cut themselves on the mountain ridge. One of the missionaries while camping out in the principal forest spent many a weary night because of being unable to get warm, and the first thing greeting him in the morning was the glittering glacier only half a mile away. Returning home, he was glad to get a dish of hot beans and roasted bananas. Nevertheless the brethren do not wish to get back to Germany; they have come to Africa to stay. But think of it, nearly to freeze to death in Africa, 4 degrees south of the equator!

#### ISLANDS OF THE SEA.

—The tenth annual report of the Anglo-Chinese School, Singapore, shows that the serious attack of last year upon the institution, because of the religious instruction imparted, has not affected its prosperity. The number in attendance is about the same as last year. Average attendance for 1896 was 555, against 507 in 1895. The average enrollment for 1896 was 641, against 570 in 1895. The new boarding-school is rapidly approaching completion. The main building is fifty feet deep and eighty-five feet long. It has three stories above the basement floor, and will have free accommodation for one hundred boys.

—The “Bible-Basket” is an indispensable requisite in the Hervey Group. It is neatly plaited the exact size to contain a thick octavo Bible, a hymn-book, a lead pencil, and a pair of spectacles. Every church-goer, man or woman, is equipt with one of these baskets, suspended from the shoulder. It is the custom to take notes of the sermons, as the head of the household invariably catechises each member on return.

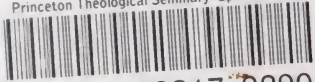


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